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Law Versus Life

An Editorial on Certain Readers' Opinions

The Rural Church

By Orvis F. Jordan

**The Church—Does It
Help or Hinder?**

Editorial

CHICAGO

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT.

EDITORS

The Church and Human Progress

It is no difficult task to gather a series of facts which serve as a most serious indictment of the church. It is easy to say that it concerns itself to a marked degree with events and interests which belong to the past; that it has often set itself in opposition to the progress of learning and proved to be the foe of science; that some of the most cruel and excuseless of persecutions in history have been the result of church animosities or inspired by church bigotries; and that the church today comes far short of justifying its claim to be the interpreter and instrument of Jesus, because as a whole, it neither represents his spirit nor gets his work done in an efficient way.

Yet the very defects which the church exhibits are most to be expected as the inevitable incidents of its career. For the church, which is the most potent manifestation of the divine life in the world, was not supernaturally designed nor miraculously guided. Both claims have been made for it, and are still made. Neither is justified by the Christian writings of the first century, nor by the current of church history.

Jesus brought into the world a new religion, the revelation of a God of love and sympathy who pardons sin and is honored by trust and kindly service to humanity. But Jesus did not concern himself with any plan of church organization. He spoke much of the kingdom of God, the divine ruler in human life. But rarely, if ever, did he mention such an institution as soon came into existence as the outcome of his ministry.

Nor did the first friends of Jesus have any articulate scheme of church making. The molten metal of the Christian life was run into no carefully prepared molds. It poured itself into the familiar grooves of Jewish and Gentile social custom. On Jewish soil the synagogue was the familiar model followed and in Greek communities the guild organizations, with their superintendents or "bishops" were imitated. The churches were merely small groups of those who felt themselves "called out" into the new life of faith and service.

The preaching was of the simplest sort. It was the rehearsal in earnest and persuasive form of the life of Jesus. The fellowship was tender and generous. Those who were the friends of the Lord were included in the holy circle. They felt themselves to be initiates into a sacred mystery. Like nearly all such groups of initiated people, of which there were many sorts in that age, they practiced an initiatory rite. It was baptism. It was not of their devising. It was much older. The devotees of the Egyptian mysteries practiced it, in recognition of the resurrection of Osiris, by being immersed in the sacred waters of the Nile. The worshipers of the Mithras cult practiced immersion. Judaism employed it as an act of initiation for proselytes from heathenism. John the Baptist took it over as an appropriate badge for a prepared body of disciples, and Jesus accepted it as significant and helpful.

And so of the other special features of the early church. The Lord's Supper, likewise borrowed from older rites, became the symbol of a common brotherhood and a common hope. The Lord's Day, suggested by the Sabbath, but wholly different in character, was the memorial of great events in the life of the Master. The Christian Scriptures were the gradually treasured writings of the friends of Jesus. The officers and outlines of the developing organization were the result of precedent or of emerging needs. And everywhere there was the spirit of love, of joy, of service.

But the moment the church began to grow into influence, the forces of the world into which it made its way, conscious of its vitality and promise, attached themselves to it with a deepening concern to improve and promote it by the impartation of their particular gifts. The Greek came into the church, and with his passion for philosophy and dialectic turned the simple life of the gospel into an intellectual thesis.

The Jew came with his reverence for the ritual of the temple, and in his hands Christianity became a liturgy. The Roman came likewise with his genius for organization, and under his manipulation

the Christian society began to be an institution. And a multitude of people, of every condition and habit, threw themselves into the willing arms of the church, which could not fail to partake in due measure of the faults and weaknesses of all.

Yet in spite of these diluting and hindering additions, the church grew and prospered. With marvelous vitality it absorbed and assimilated these apparently obnoxious elements, and went on its way of growth and instruction. That it survived at all is the marvel that goes far to prove it divine.

Then came the long centuries which lay between the apostolic church and the reformation. Into that complex of forces the historian calls the "dark ages." Christianity went as seemingly the least of all forces. And there were enough errors and tragedies in the story of those years to ruin anything save an imperishable fabric.

There was the early lust of martyrdom that robbed the church of thousands of its most efficient men and women; there was the growth of the papacy, both a help and a hindrance with its political ambitions and its too frequent prostitution of Christianity to ignoble ends; there was the black superstition of the tenth century, with its terrorized expectation of the end of the world; there was the folly of the crusades, with their frightful waste of life and treasure; there was the levity of the age of the renaissance, which reduced to a jest the holiest mysteries; there was the shame, the immorality and the mendicancy of the clerical orders throughout Europe; there was the traffic in indulgences; and the final disaster of disunion and sectism.

Yet the church survived and grew into new strength. For in spite of these faults, misadventures and tragedies, there was at its heart a great devotion to the ends of the kingdom of heaven. There were saints, and they kept constant watch. There was growth in learning, in piety and in the heroism of faith. Noble sanctuaries were built, splendid deeds were wrought under the inspiration of the cross, and in quiet places all through Europe the white flower of blameless lives were uplifted like silent prayers for a better day. The reformation came, and after it the days of the great revivals, and later still the modern age of missions and brotherhood.

And through all these centuries the church has been the one continuous and persistent force for good. In spite of all retarding elements within and without, it has kept on its beneficent way. It has suffered from almost every form of difficulty and misfortune. To it every vagary has attached itself; from it every scheme of self-interest has sought profit; for it every fantastic dreamer has planned a new program; and by it every selfish ambition has endeavored to profit. Yet it abides and prospers. Serenely it has gone onward to richer life and nobler enterprises.

And today, in spite of all its defects, which are many, and all causes for criticism, which it freely confesses, it stands the unapproached leader in efforts to promote civilization, education, social efficiency, industrial adjustment, business morality, political righteousness and personal integrity.

How could it fail to show the common faults of our common humanity? The marvel is, not that it has shared the blemishes of the social order, but that it has survived and assisted to eradicate them. What organization can for a moment compare with it in eventful history, perils overcome, achievements recorded and present efficiency?

It is for this reason that the church needs the best brain and strength of this generation. Its mightiest victories are yet ahead. It has need of all the courage and consecration of the best of the age. It is no time for the noble and the strong to withhold their assistance. A heroic work is yet to be done, and the failure of even one to do his duty is a loss too serious to be risked.

Unspeakable would be the shame of flight or absence from such a contest. Few will there be in the end of the day who will wish to bear such a disgrace; a disgrace as bitter as that embodied in the words of Henry of Navarre to one of his soldiers: "Go hang yourself, my good Crillon! We fought at Arques—and you were not there!"

Social Survey

Vice Commission Report and the Mails

Since the exclusion of the report of the Chicago Vice Commission from the mails, a deluge of editorial indignation produced a decidedly uncomfortable feeling in the office of the postmaster-general at Washington. If we are able rightly to judge from this mass of conflicting opinions, the decision that the report was unmailable was entirely correct according to numerous precedents. That the decision is unjust there would seem to be little doubt, but under the precedent of the office, than which there is scarcely any less flexible rule, it was necessary for the officers of the department to hold back the copies. Other publishers, it is said, with as high motives as those which actuated the vice commission, have before been refused the use of the United States mails as a medium of distribution, and in some cases have been sent to the penitentiary for mailing literature of this character. An absurd instance is cited by *The Public* in which a respectable periodical was deprived of the use of the mails because it quoted in good faith and high motives from an agricultural report of the United States government. For various reasons previous cases were not generally brought to the attention of the people of the country, and they were allowed to pass by with scarcely a ripple, but the vice commission, in its indignation over the suppression of its philanthropic opinions and conclusions has made itself known and secured a wide hearing. Now the postmaster-general has issued an order reversing the former ruling but couched with a restriction that seems to be inconsistent. The vice commission is permitted to mail a limited number of the present edition of its report; no more. It would have been a much better policy to have admitted an error in precedent and, braving a little humiliation, simply to have allowed the report to go through the post-office. The character of the men who composed that vice commission and their high motive should have some weight in the final decision of this matter. The attitude of the postal authorities is highly unfortunate.

Chinese Anti-Manchu Insurrection

After a respite of one week following the revolt in the western provinces, China again finds herself in the toils of a revolution, this time apparently a serious one. Hupeh, in central China, is the scene of this uprising. Three cities situated on the Yang-tse, 700 miles above its mouth—Hankow, Hangyang, and Wuchang—with a combined population of 2,000,000 people, have been seized by the insurgents. In these cities are located the best iron works in China, an important government arsenal and powder factory. Hanchow, the capital of province is the largest of the three cities which together form the principal trading center of central China. In these cities western ideals of freedom have made a strong impression. That the uprising is but the culmination of this spirit of discontent and is not an anti-foreign demonstration is clearly shown by the attitude assumed toward all foreigners. Revolutionary leaders have issued strict orders forbidding, upon pain of death, any molestation of foreigners or their property. So long as this attitude is strictly adhered to there will be no foreign interference. Lying in the river harbor at Hanchow, to protect foreigners from possible harm, however, are ten foreign gunboats, four British, two American, two German and two Japanese, as well as eight Chinese gunboats, but these latter are out of firing range and will remain so for the present under orders from the imperial government, and will not open fire on the city because of danger to the foreign quarters. The imperial government has established strict censorship of foreign news. Further assurance that every effort will be made to protect the interests of foreigners is found in the conduct of Dr. Sun Yat Sen in New York and London in securing loans from banks of those two centers. To them he presented a proclamation since published by the revolutionists, setting forth that the revolution is directed against the Manchu rulers of China, and proposes to throw off the Tartar yoke and set up a Chinese republic. The policy set forth is, in brief, as follows: (1) To continue all treaties existing between China and other powers; (2) to pay all foreign loans without alternation of terms; (3) to recognize all concessions heretofore made to foreigners by the Manchu government; (4) to protect all persons and property of foreigners in the territory occupied by the citizen army; (5) to repudiate all treaties made by the Manchu government with foreign powers after the date when this proclamation is issued; (6) to treat as enemies all persons

who take the part of the Manchu government against the insurrection; (7) to confiscate all war material supplied by any foreign nation to the Manchu government as fast as it can be captured. As to the establishment of a democracy in China, there is little likelihood that such a plan would be a success even should the revolutionists be successful. No democratic government can succeed unless the people themselves are democratic, and the mass of the people of China are hundreds of years removed from that stage of enlightenment. The revolution is a hasty affair, and the imperial government predicts that it will not be of long duration because most of the participators have not had time to become thoroughly imbued with the principles for which they are fighting. The revolution is significant, however, as indicating development to a degree not generally supposed to exist in the Flowery Kingdom.

Passing of a Great Commoner

After serving his country for a third of a century on the federal supreme bench, Associate Justice John Marshall Harlan has just passed away. Justice Harlan was a Kentuckian by birth and received his early education in that state. He was graduated from Center College, Kentucky. His career was varied and interesting. He began the practice of law in Frankfort, Ky., and became county judge in 1858. Later he removed to Louisville to practice. He raised the Tenth Kentucky Infantry and served with distinction during the Civil War under Gen. Geo. H. Thomas. From 1863 to 1867 he served as attorney-general for his state. Ten years later he was appointed associate Justice by President Hayes and took office on Dec. 10, 1877. He was the oldest man on the bench at the time of his death. It was his ambition to serve until next March, when his term of office would have exceeded that of any other man who ever sat with that august body. Justice Harlan was especially active, and an irrepressible advocate of democratic government. He was not appalled by standing alone on any question as is shown by his vigorous but single-handed dissent from the now famous "rule of reason" established in the Standard Oil and Tobacco Trust cases. His death is a distinct loss to the supreme court. *The Public* says editorially: "At no time in the history of the United States could Judge Harlan have been less safely spared from the supreme bench than now. His death leaves to a President who worships judges as deities, who is a class-conscious aristocrat to the last degree, who looks upon plutocracy as a coming aristocracy under the favor of the gods, and who seeks for renomination the support of interests needing a supreme court of their own and which never do anything for nothing—it leaves to such a President the power to fill out a plutocratic majority of supreme court judges. Already he has appointed four who fit snugly to his own standards, and has raised to the chief justiceship a man after the civic heart of Cardinal Gibbons. Judge Harlan's death gives him the chance to appoint his fifth, and five is a majority. . . . Whatever may result from this untimely death, the memory of Harlan will survive while democracy does. He fought for democracy as courageously as any old-time battlefield hero. That his were bloodless fights takes away nothing from the courage required to make them. It was the same old enemy he encountered, the same subtle and merciless enemy; and they met in the entrenchment of privilege. What executives once were as defenders of privilege and what legislatures became, such now are the courts that extend their function of applying law into the domain of making it. When the history of the last struggle is written, the name of John M. Harlan, another of those democrats for whom this country is indebted to Kentucky, cannot be inconspicuous." This is, perhaps a prejudiced, and not wholly just way of saying what a large majority of people believe—that Chief Justice Harlan was a continuous and consistent defender of democratic principles, principles which need defense and able defenders, as they always have needed them. Fortunately, love of democracy is still alive among the American people, notwithstanding their worship of the great god, wealth.

Keep clear of personalities in conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with persons. Do not needlessly report ill of others. As far as possible, dwell on the good side of human beings. There are family boards where a constant process of depreciating, assigning motives and cutting up character goes forward. They are not pleasant places. One who is healthy does not wish to dine at a dissecting table. There is evil in man, God knows. But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity.—*John Hall*.

The Christian World

A PAGE FOR INTERDENOMINATIONAL ACQUAINTANCE.

Congregational

The Masculinity of Christianity.

Christianity and its Bible, asserts the *Congregationalist* and *Christian World*, are essentially masculine. The founder of Christianity, his advisers and executors were all men. The great religious leaders have been men. The number of women in the teaching, medical, and possibly legal profession is greater than in the ministry. With the exception of two of three minor bodies, the control of the various religious bodies is in the hands of the men. The authors of the Bible were men. The article continues:

It is safe to say that over ninety per cent of the deeds and words recorded were the products of masculine minds. It deals largely with war, affairs of state, business, agriculture and religious matters that were mainly in the hands of men, with little reference to the special interests of womankind. There is far more of masculine belligerency than womanly tenderness, not only in its history, but in its prophecies and psalms. The Supreme Deity is mentioned in masculine terms and its anthropomorphism is in the same category. The Christian faith breathes a masculine rather than a feminine spirit, for it is a warlike religion, aggressive, assertive, seeking to conquer the world. Its hymns and paintings sometimes lack the warrior temper, but in theory at least the church is militant, smiting sin and error in knightly fashion.

If Christianity is so markedly masculine, why are there more women than men in our churches? Partly because the number of men employed on Sundays, by the transportation systems and in so many other ways, is so great. Partly because the home environment is more conducive to church-going than any other. Compare the men and women who are away from home in business ten or twelve hours a day, and you will find about as much church-going among the men as among the women. Eliminate from your prayer-meeting the women who have spent the day in the house, as maid, mistress, mother or lady of leisure, and the balance will show more men than women. Then, too, by reason of their being in the minority, an impression is created which tends to lessen the attendance of other men who would go if their sex was more conspicuously present.

Whatever the causes of man's minority representation at church services, it cannot be due to Christianity's being essentially feminine, for in origin, development, aim, spirit and control its masculinity is pronounced.

The present "men and religion" movement is not an unnatural effort, as though attempting to bring men into an environment not adapted to them. They but come into their own when they enlist under the banner of the cross; and no apologetic tone is pertinent when the strongest and most virile men are invited into its ranks, to share in its splendid and daring undertakings.

Methodist

Methodism and Critical Study of the Bible.

"The sixth day of the Ecumenical was a field day for the new critical study of the Holy Scriptures," says the *Central Advocate*. The debate, we are told, was reverent, loyal, and even loving. "On the whole the discussion of this important and insistent question seemed somewhat reassuring. Because, unlike the criticism of three decades ago, it was not destructive, it was not hostile to the historicity or character of Jesus our Saviour; it was not destructive of the Bible as a revelation of God to man; it was at most reconstructive, giving the Bible at once the background of a majestic past, a background of Egypt and Babylonia, of restored dynasties and prophets in the midst of them, while it made even more vivid the words of God." The words of Dr. A. S. Peake, of Manchester, England, illustrate the spirit of the discussion:

The wrath and dismay which criticism occasioned were largely due to its negative character and the uncertainty in which everything seemed to be involved. The text of scripture for which infallibility had so often been claimed was shown to be subject in multitudes of instances to serious uncertainties. Many books were denied to the authors to whom tradition had assigned them, and what had been attributed to one writer was frequently distributed among several.

The early narratives of Genesis were judged to be myth, the latter to be legend and even when real history was reached with Moses, many of the details of the story were regarded as unhistorical.

The same freedom was taken even with the gospel story, the citadel of our religion.

The supreme achievement of our modern study has been that it has forced upon us the fact that God has revealed himself through history and experience.

No doubt considerable sections of the Old Testament would always hold their place for their inspiring eloquence, their lofty morality, their soaring spirituality, their fascinating romance. But

much of their teachings have been rendered obsolete by the gospel. The answer to many objections which have been supposed to discredit the Bible is to be found in a true understanding of what the Bible is. It is not primarily a manual either of theology or of ethics, but the record of God's gradual self-disclosure.

We can hardly over-emphasize the importance of the fact that while the Bible contains doctrines of the highest importance, it is first of all a book of experimental religion, and the truths it enshrines did not come simply as direct communications of the theological propositions, but merely realize through doubts and misgivings, through wrestlings of the soul with God, through long and perplexed groping, or through some sudden and illuminating flash of insight.

Dr. Carroll on Methodism's Present Status

The Ecumenical Conference of Methodism, just held at Toronto, faced unflinchingly the hard facts of recent statistics. These facts put a temper of deep earnestness into the Conference, saving it from the vain-glory in which similar gatherings of religious denominations often indulge. The *Northwestern Christian Advocate* (Chicago) thus recites the figures as interpreted by Dr. H. K. Carroll, the statistician:

According to Dr. Carroll, Methodism in this section of the world if not actually losing ground is little more than holding its own. The rate of increase by decades during the last thirty years has shown a discouraging variation. From 1881 to 1891 the rate of increase was nearly thirty-three and one-half per cent; from 1891 to 1901 it was twenty-eight per cent; from 1901 to 1911 it was only fifteen per cent. "Admitting as we must," says Dr. Carroll, "that no severer test could be applied than comparison of Methodist growth with Methodist growth, still the fact that 10,000 more preachers, 14,000 more pulpits, and two and a quarter million more members produced a smaller increase by 400,000 in the last ten years than in the decade ending in 1891 is of momentous concern." Dr. Carroll found a similar discouraging state of affairs in the matter of the ministry. Taking the same period of thirty years he found that during the first decade the increase in number of itinerant ministers was more than fifty per cent, in the second decade it was sixteen per cent, and in the third only ten per cent. To be sure the large increase during the first decade was chiefly among the colored churches; and for the whole period the increase was ninety-one per cent, which is favorable rather than otherwise. The problems confronting the church are of the most serious moment and, according to Dr. Carroll, the genius for solving them is not in numbers or wealth but in a baptism of pentecostal power.

Presbyterian

The Passing of the Camp Meeting

Among the institutions that once had a place in religious and social life but are no longer useful the camp meeting is numbered by the *Presbyterian Banner*. To many persons in the past religion was identified with the emotions aroused at the camp meetings. The *Banner* thus comments on the change in thought and feeling indicated by the passing of this type of religious meeting:

The camp meeting is passing away in this part of the country. It once was an institution in the religious and social life of a region, gathering vast crowds which were often swept with religious emotion. In later times camp meetings became more in the nature of social gatherings than religious meetings and in this respect were similar to county fairs. But they have lost their usefulness both as religious meetings and as social gatherings. The rapid and general means of travel have thrown out their social utility, and religion has changed its emphasis from the emotional mass meeting to the regular service. At the Methodist Episcopal Conference, in session in Wilkinsburg last week, this change was noted and emphasized in several of the reports of the district superintendents. Rev. Dr. W. F. Conner, superintendent of the Pittsburgh district, said in his report that "The banner-waving convention period is passing away, and in its place is coming a period of hard, everyday work by the members of the various church organizations." Another district superintendent gave the results of a camp meeting held this last summer and said it did not pay. In some communities these meetings have become an injury to, if not a desecration of the Sabbath, disturbing the peace and order of the day with crowds and noise. Religion still has a work and an increasing work to do outdoors, as in the evangelistic meetings held in cities, but the old-time camp meeting, with a useful and honored history, has had its day. Our best work is now done in the quiet and orderly ways of the Sunday-school and regular preaching service. People do not want to be stirred into emotion that may pass the border of sane judgment and self-control, but want to be instructed and reasoned with in a logical way. The old method was good in its day, but our day should have its own means and methods.

The little I have seen of the world teaches me to look upon the errors of others in sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it has passed through, the brief pulsations of joy, the feverish inquietude of hope and fear, the pressure of want, the desertion of friends, I would fain leave the erring soul of my fellow-man with Him from whose hand it came.— H. W. Longfellow.

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Prayer for Christian Union

"There is a fashion in ideas as in other things, and at present it is fashionable to speak of a united Christianity in terms which, to say the least, are liable to misinterpretation. Just as the eighteenth century dealt with gravitation and the nineteenth with evolution, and these dealings affected all forms of thought, so we are called upon to face the issue of union, alike in domestic and international politics and also within the fold of the Christian Church.

"The atmosphere just now is not healthy for privileges of any sort. It is rather congenial for justice, and adverse to anything that belittles justice and thus hurts the life of men and cripples the church. Nor can compromise be effected where conversion is necessary, and until we are converted, or our brethren who differ from us can see the truth as we see it, there will always be two camps. In each camp there will be found those who find there the reality of faith. And in our camp the monopoly of the gospel by any hierarchical caste or creedal assumption whatever, is utterly unthinkable. Nor need I remind you that what are called "ruling ideas of the age" have their day and cease to be. Evolution is no longer looked upon as a sort of divinity to be followed for its own sake and at any cost. Like other great discoveries, it has found its place as a servant in the realm of biological discovery. The organic union of the churches is liable to a similar dethronement, * * * Universal empire for any one form of church organization has been the dream of autocracy, a dream, which, when carried toward realization ended in disruption. Universal brotherhood in the reigning Christ, in whom we all have a common life, a common love and an infinite perfection, and these expressing themselves with all the rich variety that God loves and creates in nature, with every part subservient to, and complementary of, the whole, is the hope of democracy."

It will profit us to listen to men who are not Disciples, when the question of union is under discussion. The words quoted above are from the address of Dr. S. Parkes Cadman, Congregationalist, before the Methodist Ecumenical Council. Dr. Cadman deplores the evils of disunion. He offers no defence of sectarianism. But he is not in a hurry for organic union of the churches. He is willing to say that the Roman Church, "with its superb ritual, its serious claims and thorough organization, its masterful knowledge of human nature and its mature experience has dealt in a masterful way with many conditions of human life." He is not unmindful of the reverence and beauty of the Anglican worship and of the learning and saintliness of Anglican churchmen. But he cannot be a Roman Catholic or an Anglican. In this he is not unlike millions of other disciples of the Lord. Hence it is idle to talk of union until there has been a modification of opinion by somebody.

An organization that has a right to the good will of the Christian people of America is the Christian Unity Foundation. It was incorporated July 18, 1910. The address of the secretary, Dr. Arthur

Lowndes, is 143 East Thirty-seventh St., New York. The purpose of the organization is to promote Christian unity at home and throughout the world by the method of research and conference. "To this end, to gather and disseminate accurate information relative to the faith and works of all Christian bodies: To set forth the great danger of our unhappy divisions and the waste of spiritual energy due thereto: To devise and suggest practical methods of coöperation, substituting comity for rivalry in the propagation of the common faith: To bring together all who are laboring in the same field, and this in the belief that full knowledge of one another will emphasize our actual membership in the one body of Christ and our common agreement in the essentials of faith."

All who have faith in Christ must believe that there will finally be such a union of Christian people as is needful for the giving of the gospel message to all the world. The only reason why we should pray for union is that the wars of the saints one with another interfere with the proper work of the church. It is the business of the church to remove doubt and fear from the hearts of men, to combat the forces of unrighteousness. The greatness of the opportunity to serve the Lord in extending his kingdom should be the measure of our earnestness in prayer for the coöperation of all believers in works of righteousness. [Midweek Service, Nov. 8. John 17:1-26.]

S. J.

The Meaning of Baptism

VI—ORIGIN AND EARLY PRACTICE (Continued.)

In our last study we were considering the early practice of the rite of baptism. We saw that the institution had as a background the all but universal use of water in religious and social ceremonies. Among the Jews, this use of water purification was especially common, being sanctioned by their sacred law and traditions. The specific and direct origin of New Testament baptism was found in proselyte baptism which was an ordinance of induction or naturalization into the Jewish church-state. This Jewish rite was solemnized by immersion of the candidate in water. The circumstantial allusions to baptism in the New Testament seem decisively to indicate the administration of the New Testament rite by immersion.

It is not to our purpose to press our inquiry as to the practice of baptism far beyond the apostolic period. Our present interest consists in discovering the meaning of baptism in the earliest beginning of the church. The scant and incidental allusions afforded us by the New Testament as to the way in which baptism was administered compel us, however, to consider any references which we may find in the period immediately following the apostles. Of the very few references to baptism in the post-apostolic literature, it is profitable for us to quote at least one or two.

The first of these will be a quotation from Justin Martyr which describes explicitly the manner of baptizing in the middle of the second century. He says: "I will now declare unto you also after what manner we, being made new by Christ, have dedicated ourselves to God. As many as are persuaded and believe that what we teach and say is true, and undertake to be able to live accordingly, are instructed to pray and to entreat God with fasting, for the remission of their sins that are past, we praying and fasting with them. Then they are brought by us to a place where there is water, and are regenerated in the same manner in which we ourselves were regenerated. For, in the name of God, the Father and Lord of the universe, and of our Savior Jesus Christ, and of the Holy Spirit, they then received the washing with water. For Christ also said except ye be born again, ye shall not enter the kingdom of heaven. * * * That he may obtain in the water the remission of sins formerly committed, there is pronounced over him who chooses to be born again, and has repented of his sins, the name of God, the Father and Lord of the universe; he who leads to the laver the person that is to be washed calling him by this name alone. * * * And this washing is called illumination. * * * He who is illuminated is washed."

There are many interesting comments suggested by this extract. It betrays the strong influence of Greek ideas upon Christian thought. It marks a considerable growth of the doctrine of baptismal regeneration. But the quotation is introduced here simply as another evidence of the common practice of administering baptism by an immersion or washing. It is true that the immersion is not specifically described, but the circumstantial details warrant the inference that it was the mode used.

We may now consider one other quotation, from a still earlier source than Justin's Apology, namely the so-called "Didache" or "The Teachings of the Twelve Apostles." This writing is placed

by critical scholars at about 100 A. D. Dr. Philip Schaff says of it, "The Didache" has the marks of the highest authority and is one of the oldest, if not the very oldest, of the post-apostolic writings. There is nothing in it which could not have been written between A. D. 70 and 100." It contains much instruction for the conduct of the ceremonial and public acts of the church. Its author is not known. On baptism the "Didache" says:

"Now, concerning baptism, thus baptize ye; having first uttered all these things baptize unto the name of the Father and the Son and of the Holy Spirit, in living water. But if thou hast not living water, baptize in other water; and if thou canst not in cold, then in warm. But if thou hast neither, pour water upon the head thrice, into the name of the Father and Son and Holy Spirit. But before baptism let the baptizer and the baptized fast, and whatever others can; but the baptized thou shall command to fast for one or two days before."

"We have here," says Harnack, "the oldest evidence of the permission of baptism by aspersion. It is especially important also that the author betrays not the slightest uncertainty as to its validity. The evidences for an early occurrence of aspersion were hitherto not sufficiently certain, either in respect to their date, as in the pictorial representations, or in respect of their conclusiveness; doubt is now no longer possible."

There are two reasons for introducing this quotation from this oldest post-apostolic writing. First, as a confirmation of our position that baptism was performed in the early days by immersion, and secondly, because it suggests the relatively loose, customary, and unconscious way in which the particular physical act was held. Baptism so far from being identified with immersion in the mind of the early church, is here shown to have been regarded as a rite, an ordinance, in the administration of which the particular form is not a grave matter.

Manifestly there had been a certain amount of variation even at this early date in the practice of immersion. Perhaps convenience would account in some measure for this variation; perhaps the earlier distinction between the ordinary ceremonial washings for purification and the baptism of a proselyte administered by immersion, had become blurred as Christianity left Judaism farther and farther behind; perhaps contact with pagan washings had suggested the variation. However it was, the fact cannot be gainsaid that in some agree, probably very slight, there were, ten years after the death of the apostle John, variations from the form of baptism as solemnized by John the Baptist and the apostolic church.

It is inconceivable that this variation could have occurred had baptism and immersion meant the same thing in the minds of the apostles or in the mind of the Lord. Had the particular physical act been a matter of whose grave importance the early church was as consciously aware as the modern Baptist dogma assumes, it could not possibly have undergone any variation whatever without a protest which would have registered itself plainly in the literature of that age.

Instead of these variations raising a protest, a storm of controversy, they are accepted as a matter of course, or mildly corrected. The writer of the "Didache" refers to no divine authority for immersion, as he would naturally have done had it been conceived that this particular physical action was the subject of divine legislation. He rather puts the whole matter on the basis of tradition or propriety. This injunction as to the preëminence of immersion is one indication out of many of a growing punctiliousness upon the part of the church leaders with respect to form. This writer would standardize immersion, so to speak. There are occasions, he allows, when affusion will do, but these must be regarded as exceptions.

We find in these and other post-apostolic references to baptism the beginnings of a different point of view from that with which the ordinance was regarded in the New Testament. There is a consciousness of the form as such, and a sensitiveness to the minutiae of its performance.

The New Testament is apparently unconcerned for the externals of the rite. It speaks in broad simple terms of the big fact of baptism, the induction into the new relation; refers incidentally to the fact that the element with which the ceremony has to do is water, and never introduces a hint that would deflect attention from the spiritual and social significance of the rite. The particular physical act is not stressed. The externals of the ordinance do not seem to be pressed into the forefront of consciousness in any New Testament reference.

The fact is that in John's mind and the people's, in Jesus' mind and the apostles, and in the thought of the early church, the im-

portant thing was baptism itself. The form, immersion, by which it was solemnized was historically accidental, a matter of custom, possessing precisely the significance that is possessed by any one of a hundred other symbols by which social and religious acts are signified.

The physical act was not a question of conscience, hardly a question of consciousness. It did not belong in any vital sense to essential Christianity. It was not put into Christianity by Christ; it was brought to Christianity by the people to whom Christ first offered his gospel. He accepted it just as he accepted other forms of custom and of thought, and used them as aids in his spiritual enterprise.

The fact that he accepted the physical act of immersion and did himself submit to it, makes a certain presumption, to say the least, in favor of our accepting it also, and gives us the opportunity of perpetuating it, if we wish, in memory of him.

Law Versus Life

On "Our Readers' Opinions" page two articles appear which represent two opposite points of view between which the thinking of the Disciples of Christ is today struggling. We consider it fortunate that these contributions should have come to us simultaneously, so that they might appear on the same page. The significance of these articles is enhanced, too, by the fact that both writers belong to the same generation. Mr. Hughes, presenting what may be called the modern view, is not a young man, not trained in modern schools, but, like Dr. Sweeney, is an independent thinker and preacher, having done valiant service among the Disciples for close to forty years.

We have taken the liberty of dividing Doctor Sweeney's article in order to give it ampler treatment than could be accorded it in a single issue. The latter half, to be printed next week, consists, in the main, of nine questions which can be quite as well considered apart from the first half as in connection with it.

Doctor Sweeney's position as set forth in that part of his article which is printed this week is an almost ideal illustration of legalism. The basic idea of this legal system is that Christ "took thirty-three years to develop a single command." Having "developed" it and augustly declared it, he was taken away and his followers were left to operate under the strict provisions of this command. The whole of Christian activity since that day has sprung from this command. "There is no authority to preach salvation from sin except what is found in that commission."

Over against this view stand the facts as set forth in Mr. Hughes' article. We would characterize his position as vitalistic, in contrast to Doctor Sweeney's legalistic position. Mr. Hughes shows that it is an altogether fictitious authority which writers like Doctor Sweeney assume the commission possessed in the early church. Not once is it quoted in those typical situations where it would naturally have applied. The apostles do not recur to it as to a legal norm. Their authority was inward, personal, vital. Nothing is more evident in the New Testament than the freedom with which the early church met and discussed each problem on its own merits, never once appealing to a legislative statute or a body of statutes left it by the Lord.

In the light of the New Testament facts it is perfectly meaningless to say that Christ's thirty-three years were spent in "developing" a "commission." These years were spent in developing commissions, in creating the divine life in their souls, in imparting to them his outlook upon the world and upon God and upon sin and upon holiness; in giving to them his faith, his hope, his love for mankind, his passion to serve and to build here the Kingdom of God.

It simply is not true that the dynamic of Christianity was found in the legal authority of Christ as formulated in this commission. It was the love of Christ that constrained the early disciples to endure sacrifice and to bear the gospel to all nations. That they would have carried out the will of Christ without any such legal formula as Doctor Sweeney construes this commission to be is unquestionable. To question it is to rob these apostles and early disciples of their essential glory. They were moved from within, by the urgency of love, by the passionate consciousness that, having themselves been bought by the blood of Christ, they were now debtors to all mankind.

Just before Christ left his disciples he abrogated the relation of Master and servant, the legalistic relationship, and set up the vitalistic relationship, that of friend and friend. "I call

you no longer servants," he said, "for the servant knoweth not what his Master is doing. But I call you friends because I have made known to you everything that I learnt from my Father." Christ is not an autocrat. He left no legislation. He left a revelation of the truth, the truth he himself lived by, the truth which he yearned his disciples and all men might live by and thus be made free. This truth is the same on earth and in heaven; it is the eternal Reason whose home and source is the bosom of God.

And this brings us to consider that unethical, totally unscriptural position to which Doctor Sweeney's legalism is pushed in its effort to save itself from phariseism. We refer to his double standard of divine dealing with men. "God has limited the preacher of the gospel to this commission but he has not limited himself to it," says Doctor Sweeney. "What God may do with Washington Gladden, Jane Addams, or any other good, honest soul who has made mistakes in their attempt to obey him is not for me to say. And with all due deference to the editor of The Christian Century, it is not for him to say."

With these utterances we wish to join the sharpest issue that words can formulate. We do not wish any reader's mind to be unclear as to where this paper stands on a question so fundamental to spiritual religion as is this. We say in all humility that it is precisely the business of the editor as it is also the business of Doctor Sweeney to say confidently, to declare it on the housetops, to proclaim it as a gospel—as the essence of the gospel—that it is people like Jane Addams and Washington Gladden whom God does receive. We do not now use these names merely as personalities but as types of human life. They are both members of the church of Christ. They are both servants of the Kingdom of God. They have been brought into this discussion because they, presumably, were not immersed at baptism.

Doctor Sweeney patronizingly suggests the possibility that there is some extra-legal way by which they may be saved, but he is not sure. If they are saved it will be by a special dispensation of God, a dispensation quite outside of the terms of pardon as decreed by Christ.

The Christian Century joyously confesses its conviction that they and all "good and honest souls" like them are saved, that they are saved by the one and only gospel that can save any soul, that they are not saved on terms specially provided to meet their "mistakes in their attempt to obey" God, but that they are saved because they have positively, actively, by faith, laid hold upon the provision for their salvation which God made for them and for all men in Jesus Christ.

It is with difficulty that we restrain our pen in treating of the immoral subterfuge by which this legalistic theory of salvation tries to escape phariseism. The pharisee would have said unhesitatingly, There is no salvation except for those who keep the law. To him the law was ceremonial. Doctor Sweeney too, has a law, a "commission," certain "terms of pardon," of which immersion in water is one item. This is the "plan" of salvation which Christ "developed" and imposed authoritatively upon his disciples.

But a great number of great souls have accepted Christ who have not understood that he demanded that they be immersed. Not keeping this item of the law, not fulfilling this requirement of the "commission", it is a question what their status is before God. Doctor Sweeney will not, like the pharisees, shut the door of hope in their faces, but he intimates vaguely that God may provide some other way by which they may be received.

We say that the Jane Addamses and the Washington Gladdens and the Robert Speers of Christendom, are the typical souls in whom Christ's terms of pardon are plainly fulfilled; that there may be doubt about other types of souls, but not about these. We say that the good news of Christ's gospel was precisely this: that the "good, honest souls who have made mistakes in their attempts to obey him" go into the Kingdom of God ahead of those scribes and pharisees who have made no mistakes. This is great good news. This is the best news ever spoken to the human soul; in it is the core of the gospel.

None but words of the utmost frankness and honesty may be spoken in dealing with this basic idea. We say, therefore, that neither the pharisee's God nor the God of Dr. Sweeney's argument has a moral right to our worship. We could not worship the pharisee's God; we might fear him and conform to his law for our own advantage, but he could not be a true God to us. As to the God of Doctor Sweeney's argument (not, we believe, the God of his own Christian heart) we could not worship him. He is an

immoral God. He does not deal in earnest with his creatures. He trifles with them. In his word he says there is one way, one gospel, only one name given under heaven or among men whereby any one may be saved. And all the while he has up his sleeve another way, another gospel, by which "good, honest souls" who serve the Kingdom of truth may perchance be saved.

Such a God is not the Father of our Lord Jesus Christ. He is not so good as Christ. He is not a Christian God. He does not give men his confidences. He provides an arbitrary scheme of salvation under which they must work, but to which he is not limited. He has not revealed his real heart to them.

Over against this view The Christian Century wishes to stand preaching the gospel of Jesus Christ, the good news that God has at last taken us men into his confidence, that he does not keep anything back, that he has opened to us his heart of hearts. We wish to proclaim the gracious fact that this revelation of God is conveyed to us in the person of Jesus Christ, that he is the way, the truth and the life, that to possess his insight, and to obey his will, and to be joined in vital union with him is salvation, is acceptance with God.

And, in addition, we wish to proclaim the awful fact that there is no other way by which any soul whatsoever can be saved, this side of death or the other side, that God himself is limited to Christ's terms of salvation, that even he cannot save a soul in any other way.

Upon the Disciples of Christ the pall of this legalism has rested too long, smothering our sense of unity and fellowship with other Christians, inhibiting the free utterance of our plea for the unity of the church, compelling our voices to take on the tone of patronage when speaking of the most typical representatives of Christianity in the world, and, to our own great cost, furnishing a cover under which may develop a type of mind as sectarian and finical as that against which the soul of Thomas Campbell revolted.

The religion of law was nailed to the cross of Christ. Since then men have lived by the power of the personal life which God disclosed in his Son. The letter killeth—whether it be the letter of Ten Commandments, or Levitical regulations or a "Great Commission"—the letter killeth, but the spirit giveth life!

Now Let Us Make a Perfect Motto!

The motto-making genius of the Disciples is exhaustless. It was to be supposed that a certain brace of mottoes which one of our contemporaries nailed to its mast-head some two years ago, had reached the limit of our resourcefulness in this pleasing pastime. But here is one which shows not only a logician's fondness for the "either—or" framework of thought, but an artist's love of symmetrical arrangement in printing. It appears on the stationary of one of our good pastors. His church, it says, stands for,

A Divine Christ or no Salvation
A Bible Inspired or no Scriptures
A Scriptural Baptism or no New Birth
A Religion of Service or no Christianity
A United Church or no World for Christ
A Brotherhood of Man or no Fatherhood of God
A Lord's Day and a Lord's Supper or no Communion
A Union by-the-way-of the Cross or no Christian Union

It would seem that this leaves nothing more to be said. Still one never can tell. The pyramid appears to be open both at top and bottom for shorter or longer additions. It may be that some reader will be able to think of something that will make an apex or a broader base for this pyramid. Now that we are at it let us collaborate to produce a really perfect and comprehensive motto for the religion of Christ! No modifications of previously accepted items should be admitted, however, else we shall never attain our goal. For example, in the above there is a radical change of the model. The original says: "A Scriptural Baptism or no Baptism." That is unexceptionable. It is not only true; it is a truism—and as harmless as it is obvious. But our pastor-reviser says, "A Scriptural Baptism or no New Birth." It is to be presumed that by scriptural baptism he means immersion. But can he mean that none have been born again save those who have been immersed in water? Such a change in our motto is bound to cause trouble. Let us stick to the original!

Meanwhile it occurs to us to regret that we shall not have the co-operation of our esteemed contemporary which has done so much in furthering this interesting exercise. The "Four Strategic Points of the Christian Religion," later christened the "Five Inevitable Issues" have been taken down from the mast-head of the *Christian Evangelist*!

Editorial Table Talk

A Rare Spiritual Note

We knew it would take just that way! At first we were intending to write an editorial appreciation of the article—lest any reader should pass it by. Then we decided to let it speak for itself. And it has spoken—straight to the souls of our readers.

Of the numerous words of appreciation, the following from Rev. J. Boyd Jones, pastor Central Church, Anderson, Ind., is an illustration:

Let us have R. E. Elmore's paper in tract form. I want 1000 for my church. The churches need this message. Our people are longing for a deeper spiritual experience. Let us welcome every prophet who points to the higher and better things. We have organizations galore but the need of the hour is for heart power. In the clamor of commercialized Christianity, we need to go alone with God so as to hear the still small voice. Personally I welcome with all my soul the message calling God's people to a deeper consecration. May Elmore's type of writers increase.

Mr. Boyd is referring to Rev. R. E. Elmore's article in last week's *Christian Century*, entitled "The Unrecorded Christ." It is a rare composition. It taps the deeper springs of life. That mystical note to which the soul of every man responds is in it. It represents a type of thinking that the fruitful preacher of today will more and more cultivate. It is the opposite of the legalistic type of thinking which passes under editorial review in this issue.

There is no doubt that the explanation of the rarity of this free, mystical, spiritual message in Disciple pulpits is found in the literalistic and legalistic scheme of salvation with which our thought is honey-combed. Mr. Elmore has revealed a rare soul to us.

You overlooked his article? Turn to it this very day and let your soul delight itself in fatness!

China's Deputation This Year

It will be remembered that each year the Chinese Government sends to American universities deputations of young men who are educated out of what is called the indemnity fund. Some money, large in amount, that China was to pay the United States Government was turned back to China by it, and the income from it is now used for the purpose named.

The number of young men of China to come to America this year, the third annual deputation, is seventy-three, and they are now matriculating at principal eastern universities. Practically all of the large ones receive liberal numbers, and some of the smaller ones receive a few. The aim of the Chinese Government is to keep them in groups, and in universities not too far removed from each other, so that easy supervision and frequent conferences may be possible.

Upon arrival of the deputation at San Francisco a fortnight since, Coast Y. M. C. A.'s met the young men, having previously sent them a wireless a thousand miles at sea that they would do so. Receptions and several dinners followed, and the train taking the young Chinamen eastward was laden with good things to eat, the gifts of the Coast Association. At Chicago a second round of receptions was given, and Associations in all of the Universities which the young men are now entering have extended to them an Association welcome. The young men were selected on scholarship, not on wealth or family, and they wear Western dress, without queues.

A Fight Right Upon Us

The Rev. Dr. C. J. Ryder, senior secretary of the American Missionary Association, through which Congregationalists give \$400,000 a year to Indians, Negroes, and other dependent peoples, largely for industrial education, has just returned from Hawaii, where he was the summer preacher at Central Union Church, Honolulu. This Church, the largest on the islands, is the centre and outgrowth of Congregational work inaugurated early in the last century in the islands, when missionaries, under dramatic circumstances, sailed from Boston around Cape Horn on the way to their adventurous field.

"The conflict between the Occident and the Orient," says Secretary Ryder, "is to be tried out, not in China or Japan, but in the Hawaiian Islands. And it has got to be tried out right quick, too. Children of Chinese and Japanese parents are voters in Hawaii when they reach their majority. In ten years the great body of voters

in the islands will be Orientals. Christian civilization—will it dominate or not? And if it does not in Hawaii, will it do so in China and Japan?

"It is absolutely necessary that American cities, East and West, clean up their moral conditions. Orientals coming here, and seeing the unspeakable vice and vileness that obtain in far too many places, return home and describe conditions in a Christian country. We know such conditions are not Christian, but Orientals do not. A big part of what we call foreign missions must be carried on among our own people here at home.

"How much permanent effect can our earnest missionaries produce in China and Japan when some of their own people, coming here and seeing for themselves, return and tell such truthful tales as we ourselves must admit they can tell of unspeakable wickedness, especially in some of our Pacific Coast cities? Our own expressions of civilization must be reformed before we can hope to do the large and permanent work for the rest of mankind which Jesus Christ lays upon us. I always knew this fact. I am convinced of it, now that I have seen the working of it."

Jewish Ignorance of Their Scriptures

The zeal of many Jewish congregations in teaching the sacred writings to their children has provoked Christian congregations to examine and improve their teaching service. It seems, however, that the average Jew is not better informed in the history of his faith than the average Christian. This, at least, is the opinion of the American Israelite. It says:

The ignorance of the Jew with regard to his history, his literature and religion is nothing short of appalling. A time there was when a justifiable excuse might have been offered because of this lack of knowledge. There was little or no literature written in the vernacular and many of us were not conversant with any other tongue but our own. Today that excuse is no longer tenable. There is a constantly increasing number of books bearing on the life, history and religion of the Jew in the English language and if we had the desire to inform ourselves that desire could easily be satisfied. But we do not have that desire. Our Christian friends are taking up our literature and studying it. They are more conversant with our Bible than we are. They know more about our history than we do. They are eager to devour every morsel of knowledge that is offered to them from the rich storehouse of Israel's spiritual treasures. It is because the Jew is ignorant of his history and religion that he is indifferent to them. * * * The Jew will study every other religion; he will study every other literature; he will study every history but his own. He is anxious to study the contributions of Greece and Rome, of Persia and India to the literature of mankind, but of the contributions of Palestine and the Jew he does not care to hear. It is a sad reflection but it is nevertheless true. It is pretty near time that we were beginning to roll away this reproach and take up a consistent study of the forces that have entered into the life and contributed to the development of our religion.

An Indian May Become a Bishop

In a call for an early meeting of the Episcopal Church's House of Bishops there seemed to some people to be an intimation that a missionary district at large might be created for Indians who belong to the Episcopal Church. A district at large, permitting its bishop to wander into dioceses of other bishops to look after Indian communicants, was held to be so uncatholic that protest arose from half a dozen quarters.

Now the Bishop of Missouri, who is presiding bishop and who called the special meeting, answers the critics to say that all that is contemplated is the creation of a new missionary district within the State of South Dakota, consisting of countries wherein dwell few save Indian people, and leaving the remainder of the state to be another district, wherein are few save whites. Bishops will be chosen for two districts, if two are created, and that for the Indian district will be an Indian, the first American Indian to attain the rank of bishop.

It seems to be settled that a Missionary District of Panama will be created at this special meeting, and that it will take in several Central American States, and perhaps some part of the United States of Colombia. Into these states Americans are going in large numbers. In some of them Englishmen have lived for years, and the Bishop of London has provided chaplains for religious work among them. Now the English are going and Americans are coming. Hence the transfer of territory and of missions and the election of an American to be bishop in charge.

Death is like a bee which may hum and fly about a Christian, but cannot harm him.—Elizabeth C. LaFontaine.

Every optimist moves along with progress and hastens it, while every pessimist would keep the world at a standstill.—Helen Keller.

The Rural Church

A Summary, an Analysis and a Vision

BY O. F. JORDAN.

The statistics of the Disciples of Illinois have shown a decrease in the number of churches for several years. At first it was explained that we were simply recognizing the accumulated losses of several years but each year now shows a decline in working organizations. As the reports are further analyzed, we find that the churches that are dying are for the most part in the country and the over-churched village. The latter loss need not grieve us much but the former is a matter of deep concern. It is one of the signs of the time. The church is not only dying in great cities like New York but also in the rural districts. Only the enormous activities of the moderate sized cities keep the average up so that Christianity in this country can show a gain.

First-hand Acquaintance.

The writer was born and reared in the country. He spends his vacations there each summer. He went to college in a country town and had his first pastorate in a village. He still goes out at times to evangelize in school houses where there is no organized church. It is upon the basis of these experiences and observations together with his city experience that he ventures some remarks.

Great social changes have taken place in the country as we all know. In some communities the land owners have moved to the county seat, renting the land to foreigners, thus completely changing the character of the community as to race and ideals. In other communities, this wealthy farmer has stayed. He owns an automobile. He has a telephone and a daily mail service. His children go away to the great universities to return again to the ancestral home. There are large numbers of such communities in Indiana where standards of culture are high and where the country has advantages too obvious to tempt the inhabitants to the city for more than an excursion.

Intellectual Growth.

There is a marked increase of intellectual development in the country. Many homes have the best magazines and a better selected lot of books than is found in the average city home. The farmers have their institutes where scientific farming is presented by experts from the state university. The venturesome spirit in the community starts farming upon the new theories to be followed in the end by the rest of the community which once ridiculed him. It is in the country that one can hear the most aware discussions of the great issues of national politics.

While this development has been going on, the church has steadily deteriorated. The increase of wealth in the city and the attractiveness of a city career has usually made it possible for the city churches to attract the strongest preachers leaving our colleges. The country church of today often has a man preaching who is superstitious in belief, poorer trained in intellect than his hearers and not endowed by providence for the great task of ministry.

Service Has Deteriorated.

The service of the country church has deteriorated. Once there was a library in the Sunday-school. It was full of books about good little Willie boys that died and went to heaven. It is not to be wondered at that such mental pabulum fell into disuse. Nothing has come to take its place. The

country community once had gatherings for the young people more than now. There were "literaries" and spelling matches. There were hot debates over big questions and picnics and socials. These have declined in number or disappeared. The amusements left to country young people are lonely buggy rides or the hunting parties that gather the young men on Sunday to the moral harm of all concerned.

A Stagnant Message.

The message of the country church has stagnated. Once it was strongly intellectual when the doctrinal questions of religion were to the fore in the country at large. Preachers went into the pulpit, their hearts aflame to defend some favorite scriptural interpretation. The pulpit of the country has clearly lost much of its passion and ability. Once it discussed the interests that were common to American Christianity. Now we find American Christianity facing new problems while the rural pulpit still talks in terms of individual salvation and of worn-out issues to an audience that through the magazines is aware of larger problems.

It is not possible, of course, to prescribe a type of country church that will fit all country communities. As in the city, each community has peculiar needs and must have the church grow out of the local environment. There is growing up, however, in certain localities the new country church which fits its environment and does the work. What opportunity there is for men of large vision to aid the development of these new types of churches!

Great Preachers Not Necessarily Barred.

Country churches may yet come to secure some of the most learned of the preachers. Some of the greatest preachers such as Schleiermacher have deliberately chosen the country while they were laying their intellectual foundations. It is in the nature of the country ministry that it has fewer distractions for the man of literary tastes than does the city. Should the country church once see the profit of investing in a comfortable manse and an automobile run-about for their minister in a community where everyone else has good homes and rapid transportation, should the minister once see the opportunity of community service and of personal development in such a situation, there might come to be through the country districts great men with high foreheads and prophetic vision who would speak with authority in the greatest gatherings of the church.

Suppose—

What men of real culture and intellectual achievement might do in the different country communities can only be suggested, of course. Suppose they came to see the place which sociology now gives to the play interest of life. How they might brighten the lives of country young people and make them worth while! These young people need only leadership to have good educational amusements. They will respond more quickly than anywhere to concerts, entertainments, picnics and other programs of service. The young of the country are as truly perishing for the lack of educative play as are the young of the cities. Certain evil substitutes will as certainly appear.

Suppose the country church were once to develop a real library. In this would be found no longer the little Willie stories but the great literature of the ages for the dif-

ferent classes of the population together with the best of the current literature. A reading room in the country is no more an impossibility than in the city. How much better to have a good reading room open on a Sunday afternoon than to have the things going on that often do happen in country communities.

A Re-directed Woman's Work.

Suppose the church was again to develop its philanthropic work in the country districts. The old-time Aid society is dead in the country church though it is much alive in the city. It is dead because it worked its fingers to the bone to raise money for the preacher when the men should have given this money. But suppose these good women that once met, should meet again to make garments for the poor as Dorcas did. When the poor of the community were supplied they might work for the nearest orphans' home or other charitable institution. Human sympathy would again find expression through work and the church would again commend itself to the community through real service.

We have not spoken of the foreign community, for we feel that here is a distinct problem upon which we have not given enough thought and investigative work to form definite opinions. We are willing, however, to venture the dogmatic assertion that where these foreign communities do not possess their own kind of church life, they can also be reached by methods employing the same point of view as that outlined above. The country foreigner is compelled to exchange work with Americans and in other ways to be less clannish than in the city. Religious work conducted on a modern basis could as surely reach him.

Pertinent Literature.

A literature is growing up on the country church. The journal of the Religious Education Association has many articles upon the subject. I have recently handled several books upon the matter. The subject of rural sociology is being considered in most of the schools of agriculture connected with the state universities throughout the country. If the church is losing in the metropolis and in the rural district, side by side these two great questions must be considered. Since the rural district feeds the city, it is perhaps the most fundamental. As the whole church has a duty to be aware on the city problem, it has an equal responsibility to be aware on the country. We think that this program of a modern church will appear to some in the rural districts "unspiritual" at first because it talks of other things than mystical and doctrinal religion, but in the end the good sense of the country will adopt a modern church program as it has already adopted in many sections a modern agriculture.

A grim comment on the effectiveness of prohibition in checking the consumption of alcohol is to be found in the Government report on the consumption of liquor in the United States, which, during the last fiscal year surpassed all records, not only for the total amount, but in per capita consumption. About eighteen years ago the prohibition movement began, which has since prevailed over about half the area of the United States. In 1893, the consumption of liquor for each person was 16.5 gallons; last year it was 21 gallons; now it is 22.29.

The Barber's Discourse

A Testimony to a Shepherd Who Followed His Sheep

BY WILLIAM E. BARTON.

Next!

Yes sir, you're next. Good morning, sir. Haircut this morning? Yes, I know: not too short—just a dignified length. I can always recognize a professional man.

Yes, sir, I've been in the business a good many years, and it gets to be a little more of a science all the time. We use antiseptic methods now that never were dreamed of when I began the business. I suppose it's that way in your business, too.

Yes, it takes all kinds of honest work to keep the world going, but this is the only thing I've ever been able to succeed at. I've tried two or three times to get into some business that the world thinks a little higher, but I'm not sure the world is quite right about this lower and higher business. I've about made up my mind that the man who finds some honest, necessary and useful thing that he can do better than he can do anything else has found what is highest for him.

A Little Sunburnt.

Been getting a little sun-burned, haven't you? This is a great climate for sunshine, but you've got a little more than you need on your nose. I'll put some hot towels on your face after a while and then put on a little preparation I have here that's good for sunburn. You'll be all right by Sunday.

If I should guess, do you know what I'd guess you are? I'd guess you are a minister. Right the first time? I knew I was right. I can nearly always tell a minister. I'm a great friend of our minister back home.

You're either a Presbyterian or a Congregationalist, aren't you? Congregationalist? Good! That's my church. I joined that church when I moved to my present home.

Back in a Little Town.

No, sir, not here in the city. I live back in a little town about two hundred miles from here. I own a shop there, and a little home. I've only been here two months and thought I'd like to try the city; and my wife got tired keeping house and thought it would be nice to board a while.

No, sir, we don't have any children. I'm sorry. But I don't say anything about it at home. My wife feels bad about it. She cries herself to sleep every now and then. But it seems to be in the books that way for us; so I tell her I'm happy just with her. She feels so bad about it anyway, if she knew I felt bad too, it would break the poor girl's heart.

We take a little car-ride every Sunday afternoon, and Sunday nights we go to church. I've heard all the best preachers in this city. Some good ones, too.

He Had Been at a Big Meeting.

I wasn't always a Congregationalist. I was raised a Disciple. They have a good Disciple minister here. I heard him two weeks ago. He had been off at a big meeting of theirs, and he talked about Union, and Christians getting together. He gave his people some pretty straight talk. He told them some things they had been in the habit of doing, and he said, "And as long as we do and say such things they will call us Campbellites." He put it right to them. I don't think they fight other Christians the way they used to when I was a boy. When I go to church and hear a preacher pitch into other Christians, I've got no more use for him. I don't see why there should be so many kinds of churches, anyway.

Can't Come Up to Ours.

The Congregationalists are good people. They have a good preacher here, but he can't

come up to ours. I never knew anything about Congregationalists when I was a boy. I was born in Kentucky, near Mount Sterling. Ever been there? You know the worst two counties in Kentucky—Rowan and Breathitt—border on ours. But ours has always been a very peaceable county. Strange what a difference a few miles makes! It's that way in churches, too, I've noticed.

Natural Talk.

They say I don't talk like a Kentuckian. I lived so long in the north I forgot how. But I went back, and it all came back to me, and I talk just like I did when I was a boy; But when I got back here I dropped into the speech of the people, and stopped saying "reckon" and say "guess." Strange how we fall into the habits of the place where we are. Maybe you noticed I said "where we are." That's perfectly natural. But when I was in Memphis I used to say "where we are at." That was just as natural. People talk about doing what is natural. Different things are natural, depending on where you are and which part of our nature you make natural. Now here in the city I find it natural to do some things I didn't do in the country, and to leave off some habits I had there.

Don't Like It.

No, I don't like it as well, and my wife don't either. I'm only going to stay one month more. I leased my shop on a three months' lease, and one month more will be about enough for me. I've no fault to find. I'm just ready to go back, that's all!

I'm glad to have heard these big preachers in the city. But let me tell you there isn't one of them that can come up to our minister at home. Have you ever heard our minister? You might think because he's there in a small town he's a small man, but that's where you'd have another guess coming. No, sir: I've heard all the best preachers in this city, and I know what I'm talking about. There isn't a preacher in this city I like to hear as well as our minister at home.

Why, he's eloquent! and he's highly educated! and he's a man! Yes, sir, he's a man if ever there was one. Why, to spend an hour with him is just a pleasure. I like to have him come in for a haircut just to have the profit of being with him.

Had a Letter From Him.

I had a letter from him last week. He wrote that everything in the church was going well, but he said he missed me. I don't know how he does it, but somehow he makes a man feel that he's necessary to help run the church. And he's so sincere about it, a man can't think it's altogether a bluff. That letter came last week. We were just feeling a little lonely and useless and undecided, and that letter was very pleasant. We didn't exactly expect a letter from him, but still knowing him as we did, it wasn't exactly a surprise. It's just like him. And he and I are great friends.

We've had a good time here. We've seen the city, and heard the great preachers, and my wife isn't very strong and we can't get any help back home, and she has enjoyed the relief of boarding. But a boarding house is not home; and another shop is not a man's own shop even if it's bigger. And so we were getting a little bit lonesome.

He Missed Us.

And then we got that letter, and he didn't tease us to come, you understand. He just made us feel as if he missed us.

Have bay rum, sir?

Is that beard about right? Not many men wear beards now; but they'll get back to it again after a while. There are styles in this business, just as there are in preaching. But we get back after a while.

Yes, sir, there isn't a preacher in this city that I like to hear as well as I do our own. Just one month, more, and we're going back.

Say, I've got that letter in my pocket, right now.

After this manner spake the barber, and I walked forth from his shop with my vacation sunburn soothed by his skillful steaming, and my mind pondering his discourse.

Shook Hands Across the States.

And I reached across several states to shake hands with that great man, the Congregational minister in the small town from which the barber came and to which his heart is drawing him back. I do not know him, and may never hear him; but my estimate of him accords fully with that of his parishioner. I count him a great man—a man, if ever there was one. I know several ministers, in the city where the barber has his temporary residence, and they are all able men; but I rejoice to think how that minister back in the little town is to his own parishioner a greater man than any of them; and I am sure that letter was a literary masterpiece.

Good Example.

And I commend to absent parishioners the example and mental attitude of this good man, the barber. Widely have you roamed this summer. Many preachers have you heard, and some of them men of wide repute. Let me express my own confident hope that you have enjoyed them all and profited by all; but that among them you have heard no one so great as your own minister.

A congregation made up of people as loyal as this barber would make a great preacher out of even an ordinary minister.

The Witness of Character

The church is a school of high character and every school is commended and advertised by the success of those who study in it. When men are saying the worst about the church as a whole, they will usually make exceptions in favor of some individuals. We all know saints who are unconscious in their sainthood, but who are also the best defenses of the church in the community where it lives and works. If we could get a church made up entirely of such characters, only the foolish or the malevolent would criticize. And that, in one way of looking at it, is precisely the task of the church, to reproduce in the lives of ordinary men the qualities that made the life of Jesus powerful in the earth. We cannot escape criticism; but we can render it powerless to hurt, if only we can secure or train church members of that quality. The way to turn the laugh upon the critics is to produce men and women whose characters are above criticism. The rebuke of captious criticism, as certainly as the healing of the world "is in its nameless saints."—Isaac O. Rankin.

How is it with your ship? Is it much tossed about? That is an inferior question as compared with the inquiry, Is Christ on board?—Joseph Parker.

Our Readers' Opinions

A Letter From Z. T. Sweeney

Dear Brother Morrison: I am just home from Canada and have The Century of September 14, containing our agreement on "Incontrovertible Things." I feel that we can now make some headway in discussing things that are controvertible. We agree that baptism is an act which in the days of Christ and the apostles was "solemnized" exclusively by immersion. We disagree when you accept a human substitute for that act and I refuse to accept it. [The Christian Century, or course, does not accept a human substitute for the act.—EDITORS.]

You say "It is not plain what is meant by Jesus taking thirty-three years to develop one single command." Well, I'll try and make it plain. Jesus spent the whole of his earthly life in executing the gospel planned by the Father. Just before leaving the world, he gave a single command to his disciples to go and preach this gospel to the whole creation. His earthly ministry ended with the giving of this command. Luke tells us he was taken up on the day in which he by the Holy Spirit had given this command to his disciples. This one command—the great commission—is the generative principle of all that followed. Had there been no commission there would have been no going into all the world. No going, no preaching; no preaching, no believing; no believing, no obeying; no obeying, no Christians; no Christians, no Church; no Christians, no mistakes of Christians; no mistakes, no epistles to correct them; no epistles, no New Testament. Thus, preaching, faith, obedience, Christians, the Church and the New Testament all grow out of this commission as the plant and its fruit grow out of the seed. Blot out the commission and you blot out all that flowed from it. Change the character of that commission and you change the character of all that flowed out of it. This is as evident as that whatever corrupts the fountain corrupts the stream.

There is no authority to preach salvation from sin except what is found in that commission. There is no authority to preach salvation from sin on any other terms except those found in that commission. No wonder then that I said "the man who over-rides or defies that commission commits treason against the Kingdom of Christ." No wonder Paul said, "Though we or an angel from heaven preach any other gospel, let him be accursed." There is no evidence that any apostle ever dared to change its terms or promise salvation on other terms. God has limited the preacher of the gospel to this commission but he has not necessarily limited himself to it. He may do many things which he has not authorized you and me to do. He may accept many partial obediences that he has not authorized you and me to "validate." What God may do with Washington Gladden, Jane Addams or any other good, honest soul who has made mistakes in their attempt to obey him is not for me to say. And with all due deference to the editor of the Christian Century, it is not for him to say.

Our duty is to preach that commission as it is given and trust the Divine Equity to even any of the inequalities that may arise out of practical obedience. Let us not attempt to settle in the pulpits what should be settled at the Judgment Seat. This is as plain as I can make my statement and it seems to answer all the other objections you have made to my former letter. Now there are a few statements of yours to

which I will call attention.

Columbus, Md.

Z. T. SWEENEY.

[The foregoing article by Doctor Sweeney is the first half of a communication offered by him. The remainder of the article consists of nine questions put to the editors of The Christian Century. These questions and our replies will appear next week. Meanwhile, the following communication from Mr. Hughes seemed to bear so directly upon this section of Doctor Sweeney's letter that we have chosen to print them on the same page and to make editorial comment upon them. This comment appears on page seven, under the heading, "Law Versus Life."—THE EDITORS.]

Early Church Not Legalistic

Editors The Christian Century: Those of us who have been taught that the Great Commission as recorded by Matthew and Mark is the source of all authority and alone contains the terms of pardon must feel a certain surprise at the discovery that the main actors in the New Testament do not refer to it at all. They have many occasions to do so, occasions when the mere quotation of the august words of Christ would have settled all difference of opinion. But they seem to have taken less account of it than we do.

What place did the Great Commission hold among the apostles in their actual work? To us it is the great text for all great occasions and the starting point for all our great beginnings. It is our express external authority. Leaving out now the critical questions concerning the validity of Matthew's and Mark's accounts, and the fact that Luke omits the baptism and that John lays the burden upon the apostle's hearts by the Spirit entirely, we go forward to the day of Pentecost.

It is remarkable that Peter does not quote this authority in his sermon that day, and following this, when the rulers of Jerusalem demanded to know "by what authority" the apostles spoke, they referred to the resurrection as a fact they were constrained to utter but made no reference to any legal commission.

The fact is that the great beginnings in the early church find their authority in the inner vision of some apostle or evangelist. These men do not appeal to any decree left them by Christ but to their vision.

If we follow Peter to the home of Cornelius we find this true in his case. Here was Cornelius, a Gentile, surely included in the terms of the Great Commission, but Peter rests his case not upon the legal command of Christ but upon the personal commission which he had himself received on the housetop, in the vision of the cloth let down from heaven and the mandate of the Spirit to go, confirmed also by the men sent by Cornelius.

If we follow Peter another step we find him speaking before the general council of all the apostles and elders discussing the very question of receiving Gentile converts into the Christian communion. Here if any where, and now if ever, was his chance to set forth the Great Commission, and with it settle the heated controversy. But instead of referring to any commission of external authority he based the right of the Gentiles to share the blessing upon his own personal vision given expressly concerning Cornelius. This was followed by James who arose and confirmed the message so given to Peter. The convention accepted it in settlement of the discussion and so decreed and wrote letters to that effect. But not a man in the assembly seems to have known of any Great

Commission to preach the gospel to "every creature" and to "all nations." Had we been there we would surely have made short work of that controversy by simply quoting the authoritative decree of the Lord!

We find Philip receiving a special and personal commission to send the glad tidings to the royal palace of Ethiopia through the queen's treasurer. He makes no reference to any common authority but goes upon his vision in the spirit.

Paul knew nothing of any great commission, though "more abundant in labors than they all." Here we meet again with a personal experience, a special personal call. To this personal call the apostle always referred for his authority before the world and before the magistrates and before the apostles at Jerusalem, who "added nothing" to him. Likewise when he received a call to go to Macedonia it was a special and personal call by vision. In short all the great early beginnings began by a direct personal commission to single individuals, except in cases like that of Saul and Ananias, and that of Peter and Cornelius, which were in pairs and complementary. But in no instance was the "Great Commission" called into use as authority. They were "constrained" from within, for Christ had laid his cross upon them saying "As my Father gave me (to lay down my life for the sheep) so do I give unto you," and He had breathed on them and said, "Receive ye the Holy Spirit." And they did in fact under the power of that Spirit testify to that love with their lives. It was not by an external law of the letter of a commandment. Peter and Philip and Paul began each new enterprise by personal vision in the Spirit as from a vital, living and quickening power which should abide to the end, and not as from the administrative authority of a last will and testament of a departed testator.

These observations fall into and fit a still larger frame-work when we dare to remember that the redemptive cause began among the Jews by many visions such as those of Zechariah and Elizabeth and of Joseph and Mary, and of the shepherds with their flocks at night, and of the wise men of the east with their guiding star.

Last of all, through John, the crowning vision was commanded to be "written in a book" and sent to the churches, and to be testified before many peoples, nations, tongues, and kings as the "true words of God," as the "testimony of Jesus Christ" which is the spirit of prophecy," pronouncing a blessing both at its opening and its close upon him who "reads and keeps its words." Here Christ stands again saying, "I am He that was dead, and behold I am alive forever more, and have the keys of David, the keys of death and Hades, behold I have set before thee an open door that no man can shut."

Is it not important for us to give heed to the heavenly vision and be brave enough to withstand every teacher who would bind the church to legalism or externalism of any sort?

JASPER S. HUGHES.

Legalistic Nomenclature

[The following article by a layman who has thought far into the problems of religion bears upon a radical aspect of the same general problem discussed by the foregoing writers.—THE EDITORS.]

Editors The Christian Century: A recent writer in the Christian Century describes "The Kingdom of Heaven" as an absolute monarchy, and the Christ as an autocrat.

This calls attention to the archaic terminology (Continued on page 20.)

The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

Section XLV. Days of Persecution. Daniel, Chapter 1-6

Nov. 12. Text for Special Study, Dan. 1.

AN AFFLICTED PEOPLE.

It was noted in the previous study that the period from the downfall of the Macedonian Empire at the death of Alexander the Great, (323 B. C.), to the rise of the Maccabees and the movement for independence, (165 B. C.), was one of almost constant war between the rival kingdoms of Syria and Egypt. And since Palestine lay between the two capitals, Antioch and Alexandria, it was a constant sufferer in these wars.

But all previous troubles were forgotten, when the King of Syria, Antiochus IV, called Epiphanes, released against Judah, the forces of such a persecution as had not been dreamed of hitherto. The causes of this persecution were religious. Antiochus was a devotee of the Greek faith, with its worship of Zeus and its cultivation of the arts. He wished to spread this religion throughout his empire and had little trouble, save in Palestine. Here the natural conservatism of the faithful set a barrier to his plans.

Even so, it would have been possible to bring the King's plans to pass, had he been patient. The natural tendency even in Judah, was toward the freer, more artistic life of Greece. Many of the youth of Judaism were already strongly influenced by the current opinion. Gymnasia had risen in Jerusalem, and many of the elements of the heathen religion had been welcomed. Perhaps in a short time the Mosaic law would have been forsaken in the eager adoption of the new ideas.

It was in reality the over-eagerness of Antiochus that saved the old faith. Impatient at the slow progress of his proselyting efforts among the Jews, and irritated by military reverses in Egypt, he vented his wrath upon the holy city defiled the temple with sacrifices of swines' flesh, and broke down a portion of the wall. Such a sacrilege caused the abandonment of the habitual services and a deep and bitter feeling of resentment against the tyrant. Blood was freely shed in Jerusalem. The faithful lost their property and many of them their lives. It was a time of fierce and cruel oppression.

It was brought to an end by the heroic resistance organized by Mattathias Asman and his seven sons of whom the chief was Judas, the Hammer. This time of heroes, usually called the Maccabees, regained, if only for a brilliant moment, the freedom of Judah, and won for themselves an immortal name.

2. APOCALYPTIC WRITINGS.

But the first voices lifted against the tyrant were not those of warriors. There were men of courage, who were busy with the pen, sending forth heartening messages to their countrymen. Among these writers were the Apocalyptists, who produced a type of religious literature different from any other in the Old Testament. Apocalyptic is the sort of message written by one who is in the midst of pressing and disheartening circumstances, and who appeals from an apparently hopeless present world order to a supernatural intervention on the

part of God, in behalf of the faithful.

In a certain sense, it might be said that apocalyptic writings were the result of the attempt of men of the scribal and sub-prophetic character to utter prophetic messages. These messages do not enforce the great principles of a living trust in the word of God so much as they attempt to stay the hearts of the faithful by the promise of divine and catastrophic aid in a time when events have become too baffling to be met by human effort.

Apocalyptic literature partakes of the qualities of pictorial and figurative discourse. It frequently puts into the mouth of an ancient character, distinguished for piety and wisdom, predictions of a supposed future, which is, in reality, already past. These apparent predictions serve as the preface to certain genuine prophetic hopes for the writer's immediate future.

Among the apocalyptic sections of the Old Testament are the particularly pictorial and figurative portions of Zephaniah, Ezekiel and Zechariah. The Book of Daniel, however, is the best illustration of this class of writings.

3. THE BOOK OF DANIEL.

This volume has all the characteristics of the apocalyptic style. It took form during the period of persecution in the days of Antiochus Epiphanes. It was written to give courage to the wavering believers in Jehovah, who were yielding under the tremendous pressure of persecution. Its message was an apparent prophecy, uttered by a prophet who was believed to have lived in the days of the exile, (586-538 B. C.), or perhaps still earlier (722 B. C.), in the times of the Assyrian deportation of the ten tribes. The writer of the book surrounds this character of Daniel with a set of narratives probably traditionally preserved from the distant past. His constancy in trouble, his faithfulness to Hebrew customs, his boldness in the presence of a fanatical and tyrannical king, make him an admirable illustration of the courage of the saints, so much needed in the dark days of Antiochian persecution.

The book is divided into two parts, each comprising six chapters. The first portion is taken up with the story of Daniel and his three friends in Babylon. The second deals with the prophetic messages of this same Daniel, who is represented as predicting the entire future of Israel, from his own times to the days in which the author of the book is living, culminating in the overthrow of the tyrant Antiochus, who is represented by the great Nebuchadnezzar of the past. The pictorial and symbolic form in which the book is written has made it a favorite study for those who were seeking to find in Scripture a panorama of universal religious history. Many Christian interpreters have believed the book to be a predictive narrative of the career of the church to the end of the ages. Fuller acquaintance, however, with Jewish apocalyptic writings and a more careful study of the book, show it to be an earnest effort to encourage the troubled people of Judah with the confident promise of deliverance from the hand of their

persecutor, and the realization of Messianic hopes in the victory of the chosen people over their foes.

4. THE DANIEL STORIES.

In the first six chapters the writer has gathered up a series of narratives, particularly serviceable as aids to courage and constancy. In most of them Daniel is the chief figure. In the first chapter he and his three friends defy the regulations of the Babylonian court and maintain their fidelity to the Jewish rules of conduct. In the second, a dream of the king, which none of the magicians of the court are able to recall or interpret, is made clear by Daniel. Its content is the description of the four empires: Babylonia, Media, Persia and the Greek or Macedonian rule, which divided presently into the Syrian and Egyptian kingdoms, represented by the two legs of the image. The affirmation of the seer in this narrative is that some time during the period thus described, and which falls as a matter of fact in his own day, the kingdom of the saints is to be established and the days of persecution cease.

In the third chapter, the three friends of Daniel are the heroes of a test from which they came forth unscathed as martyr witnesses of the faith. In the fourth, the humiliation of the tyrant is recorded. In the fifth, the story of the feast of Belshazzar, a supposed son of Nebuchadnezzar, and the interpretation of the fatal writing on the wall by the prophet, is given. The last chapter tells the story of Daniel's constancy and deliverance from the beasts. In all of these narratives, the important feature is the appeal to the heroism and fidelity of the Jews in their moment of distress, through the stories of these heroic lives of the past.

5. THE FAITHFUL HEBREWS.

The section of Scripture chosen for this study, is the first chapter of this interesting book. In accordance with the customs of the time, certain captives taken from Judea as well as from other regions, are admitted to the court school at Babylon to be educated to become counsellors and astrologers. Among these are Daniel and his three Hebrew friends.

They are provided quarters and food in the palace, but their strict Jewish consciences will not permit them to partake of the rich meats which are the daily fare of the court. To the consternation of the chamberlain, who has them in charge, they demand the plain vegetable food of their people. Against his protest, the experiment is tried and proves completely successful, thus demonstrating the abstemious faithfulness of these Hebrews to their laws, even at the cost of personal danger.

The appeal to the Hebrew conscience in Judea, liable to the seductions of heathen custom, now so rapidly creeping in through the emissaries of Antiochus, must have been very strong. The Book of Daniel was one of the great tracts for the times in a day of deadly peril to Israel's religious and moral life.

The longer you read the Bible, the more you will like it; it will grow sweeter and sweeter; and the more you get into the spirit of it, the more you get into the spirit of Christ.—Romaine.

Christian Endeavor Lesson

BY W. D. ENDRES.

Topic Nov. 12. The Case Against the Saloon. Isa. 5:11-25. (A Temperance Meeting.)

The case against the saloon has been made out and the indictment holds. The case is now being tried. We are making good progress. While some of our objections are over ruled by the court of the people most of them are being sustained. There is no doubt about the verdict when the evidence is all in and the attorneys for temperance have made their final pleas.

No doubt we are all agreed that the saloon should go and to review the arguments would be of little value. Let us look at the progress of the fight in the last year and behold the passing of the saloon. But before we do this look at some of the total results. The prohibition states are: Alabama, Georgia, Kansas, Maine, Mississippi, North Carolina, North Dakota, Oklahoma, and Tennessee. These states have an area of 440,750 square miles and according to the 1910 census support a population of 15,652,935 people. Of the 91,972,266 people in the United States in 1910, 44,409,669 or nearly 50 per cent live in dry territory. The encouraging feature of these facts is that this condition has largely been brought about within the last few years. The Alabama state-wide prohibition law was enacted by a special session of the legislature called by Governor Comer in November 1907. This session of the legislature enacted a number of law enforcement measures which give that state the best measures for the enforcement of the prohibition laws of any state in the union. By a large petition from the "wets" under the initiative and referendum law

state-wide prohibition was voted on in Oklahoma again last fall. The decisive victory for the prohibition forces led to a vigorous campaign for law enforcement which has resulted in the almost complete suppression of the liquor business in that state. So the war continues vigorously. State-wide prohibition failed in Texas only by a narrow margin after the colonization of many of the thugs and worthless negroes in the cities and border towns. A hot campaign was conducted in Maine to amend the prohibition constitution in favor of the "wets." But it has failed and so badly beaten do the "wets" feel that the word would not be given to the world were it not for the workers for prohibition who give it publicity in their publications. You get no word in the daily papers.

One of the most interesting fights which will engage the friends of temperance will be the campaign against the inter-state commerce law which now allows the shipment of liquor from "wet" territory in one state into "dry" territory in another state. This amendment will be made sooner or later even though it should fail to pass at the next session of Congress.

Now, Endeavorers, let us keep us the fight. ours is a winning cause. You who have attained your majority, vote right, i. e., for the man who will vote for this amendment and on the right side of all temperance issues. Influence others to give a similar vote. This is a practical demonstration that your life is one of Christian endeavor. We have a case against the saloon and we will win if we will push it. This every consistent Endeavorer will do.

THE GLAMOR OF SIN

From a Discourse by Rev. W. L. Watkinson, the Brilliant English Methodist Preacher.

There is a passage in Emerson's Diary in which he says that "modern astronomy has modified all theology." He really means to say that, since we have seen so many other worlds, it is rational for us to think less of this. But our Master did not think so. The fact is, space has nothing to do with spirit. Souls are the great consideration and not stars. The Master tells us that this little planet has a singular interest, and that its fortunes occasion a great sensation in the skies. He tells us that one touch of nature makes the whole universe kin; that there is joy amongst the sublime intelligence of the perfect universe over one repentant sinner. They do not rejoice over any soul's greatness or splendor, over great intellect, and the splendid achievements of genius. There is joy over the moral life. Nothing in the world is to be compared with the preciousness of the soul.

Prodigals

In the departure of the prodigal son from his father's house we have the very essence of sin. We may argue for a long time about the exact nature of sin, but Jesus Christ says the essence of sin is a man turning his back upon God. That is the fundamental mistake and catastrophe. Jesus declares that to turn back upon God is the essential tragedy, the beginning of all our tribulation and our shame and our ruin.

If we look at the different nationalities, we see that the Parable of the Prodigal Son is working out on a large scale with the world at large. "He divided unto them his living." God gave to the Egyptian science; he gave to the Jew the moral faculty; he gave to the Greek the concep-

tion of beauty; he inspired the Roman with a knowledge of law, organization, and statesmanship; he gave to the Scandinavian strength. He distributed amongst the nationalities his goods. And they went into a far country. The creature turned his back upon the Creator, and the corruption of the nations began when they left God out.

Atheism Their Ruin

Their practical atheism was their degradation and the cause of their extinction. What is true of nations is also true of the individual. The thought of God is the salt that sweetens life, and from the moment that a man ceases to retain God in his knowledge there sets in decay. If we tear a branch of a tree, the blossoms die. If we cut off the stream from the fountain, the water stagnates; and if we sever a human spirit from the Spirit of the universe, all the strength and beauty and joy of existence perish. The sorrow of the skies is when we leave God out; and music, like the music of many seas, is heard when a man in repentance turns his face to his Maker.

Non-consciousness of Sin.

What is meant when we say that a man repents? Our Master says that, when a man repents of his sins, he becomes conscious of them. Is there anything more astonishing than the unconsciousness of men in respect of sin?

Think of a man like Oscar Wilde. In that singular book of his, *De Profundis*, when he is writing, in Reading Gaol, about his own sorrowful and wicked life, he says: "Sin is

really beautiful, and if you look at it in a right light it is a mode of perfection." Sinful imagination gilds the sty, looks upon the harlot as a fairy, and puts a jewel in the swine's snout. A short time ago a traveller went to see Niagara. He visited it by moonlight, and he said it was so delightful that it seemed impossible that there could be any peril, and he wandered about until he detected himself on the edge of disaster. Niagara by moonlight! That is the life of sin. It tints everything with passion, gilds everything with emotion, transfigures everything with imagination, until a man has forgotten. Niagara in the glamor of the moonshine.

When He Came to Himself.

"And when he came to himself." All that is grand begins there. When the Spirit of God opens a man's eyes he sees things as they really are. A man who realizes his sin does not necessarily hate it. The great majority of men would think a great deal more of physical defect than they think of a moral defect. Plenty of men would rather have a bad conscience than a bad tooth; plenty of men would rather have a vicious disposition than a squint; plenty of men would rather have a cloven foot than a club foot. A man is oftentimes a great deal more troubled by an intellectual obscurity, or failure, than he is by a moral one. Plenty of men would rather be guilty of a slip in conduct than a slip in grammar. If a man thought he was not a gentleman he would feel it acutely; but he is not very much troubled because he is only a sinner. It is only when God's Spirit has opened our eyes and we see sin in God's light, that we hate it.

Sees How Hateful it is.

There comes a time in a man's life when he sees how hateful are his insobriety his ill-temper, his dishonesty, his ungodliness and he cries, "O wretched man that I am, who shall deliver me from the body of this death?" Further, he leaves his sin. The Greeks used to be very fond of insisting upon the unchangeableness of the past. We may say that the past cannot be changed, but the past can be left. We must not deceive ourselves on this matter. Not all men who hate their sins leave them. We get the feeling that we are so much under the power of constitutional sins, temperamental sins, and hereditary sins, that we cannot shake them off. In the parable there is no long dissertation about free will or anything of the sort. "I will arise and go to my Father," leaving the sty, the swine, the strumpet—"I will." The very planet trembles when a man says, in the sovereignty of the soul, "I will." Nothing can stand against it.

Heaven Interested.

A penitent requires a short creed: "God be merciful to me a sinner." What a joy to think that heaven is interested in one sinner. A man who turns to a better life will have a good deal against him; but a host is for the man who struggles Godward. There may be an elder brother complaining at the door, but there is a whole constellation of angels exulting in his amendment and return. God is with him, and the church is with him. With the strength of grace he may say with the man in the Pilgrim's Progress, Set down my name, sir. Let it be written in the Book of Life; and there shall be joy throughout the whole bright universe, for this our brother was dead and is alive again; he was lost and is found.

When the wind blows, the ship goes; when the wind drops, the ship stops; but the sea is His all the same, for he made it; and the wind is His all the same, too.—George MacDonald.

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nationwide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

W. B. Slater, pastor of Moline Church, is assisting in a revival meeting in Ohio.

Evangelist M. O. Dutcher is in a meeting at Landes, with three additions the first week.

Erie Church is being led in a meeting by William G. McColley. Mrs. Mundy, the pastor's wife, is in charge of the music.

Three additions are reported from Clinton Church the second Sunday in October. The pastor is J. F. Rosborough.

Pastor Leroy Huff, assisted by Singing Evangelist E. C. Tuckerman, is in a revival meeting for his home church at Centralia, which began with unusual promise.

Reports from the Waynesville meeting held by the pastor, F. L. Davis, showed a total of thirty-three additions, with the meeting to continue another week.

At Harvel, where S. R. Lewis is pastor, a revival meeting, conducted by A. W. Crabbe and wife, had resulted in fourteen additions in two weeks with an ascending interest.

Eighteen additions, all by profession of faith, are reported at the conclusion of the second week of the revival meeting at Humboldt, led by Evangelists Hill and Knowles.

G. W. Foley is holding a meeting for his congregation at Mt. Moriah, assisted by O. L. Hawkins as chorister. There were ten additions during the first few days of the meeting.

M. P. Wall is holding a revival meeting at Smith's Grove in Macon County. During the first ten days, there were ten additions. The pastor of the church is William Sims.

Beardstown Church building has been undergoing some repairs. It has been renovated on the inside, and the external appearance has been considerably changed. The pastor is G. W. Morton.

Roy L. Brown and his evangelistic company, began a revival meeting at Litchfield the middle of October. The congregations are large, and in every way the interest most encouraging.

A short revival meeting was held at Findley, where there were six additions, and the religious spirit of the congregation considerably improved. The evangelist was Major Griffith.

The final report of the Toluca meeting showed a total of sixty-two additions, all but six of whom were on profession of faith. The evangelists were F. A. Sword and J. P. Garmon. The pastor is J. T. Moore.

The evangelistic meeting at West Salem with District Secretary J. E. Moyer as preacher, had resulted in seven additions at

last report; all but two being by profession of faith. The work of Mr. Moyer is spoken of with heartiest approval.

M. M. Hughes, pastor at Lake Fork, is holding a meeting for his home congregation, assisted by George A. Butler, of Missouri. Mr. Hughes is also pastor at Copeland, where there are frequent additions to the church.

E. S. Thompson, for more than six years pastor at Hord, was assisted in a meeting by C. W. Marlow, pastor of Flora Church. During the first part of the meeting, there was one addition, and the pastor, Mr. Thompson, was continuing his work.

A revival meeting at Pine Creek Church near Dixon, of which D. F. Seyster is the pastor, resulted in seventeen additions, fifteen of whom were by baptism. The meeting was held by S. Elwood Fisher, pastor of Dixon Church, who was assisted by Mr. Elmer E. Rice.

H. J. Hostetler observed Home-coming and Old People's Day in his church at Newman. There were many aged people present. In the evening the service was a memorial to the lamented J. W. McGarvey, under whose teaching Mr. Hostetler had prepared for the ministry.

Ipava Church will be pastorless after the first of November, due to the resignation of C. P. Gains, who has been minister here for two years, during which time there have been nearly forty additions to the congregation, twenty-five of whom were by baptism. Mr. Gains has accepted the pastorate at Bowen.

A union evangelistic campaign is being conducted at Rushville, where H. L. Maltman is pastor of the Church of the Disciples. The meeting is being conducted by Beadles and Fisher. A large tabernacle is being used for the meeting, and is crowded constantly. During the first week of invitation, there were nearly one hundred conversions reported.

Twenty-seven additions are reported in a little more than a week in a meeting at Pekin, held by the pastor, O. C. Bolman, assisted by LeRoy S. Sargent. The pastor has earnestly labored for many months in preparation for the meeting, and the congregation had become thoroughly alive to its responsibility and opportunity. There are prospects for a very much larger ingathering.

W. O. Livingstone, pastor of Central Church, Kankakee, was elected superintendent of the Teachers' Training Work of Kankakee County, at the recent Sunday-School Convention, held at Bonfield. Mr. Livingstone has recently organized an advanced Teachers' Training Class in his own church. There are frequent additions to the church at this place. Four on profession of faith are reported for October 22nd.

The church at Lorain is being lifted out of

unfortunate trouble through the temporary ministry of District Worker J. D. Williams. The church is located in a good community. It has a property worth ten thousand dollars, and a membership of several hundred, but through unfortunate discord has not been living up to its possibilities. After three weeks, Mr. Williams has been able to effect harmony, and will continue until a pastor is employed. Three additions by baptism have already been reported.

The rector of the Episcopal Church at Waverly, where Guy B. Williamson is pastor, has invited the churches of the city to co-operate in a public meeting where the subject of union shall be discussed by each pastor. There is an unusually fine feeling among the ministers and congregations of the city. Mr. Williamson is being assisted in a revival meeting by Charles H. Bloom, of New York, with an intense interest and with all the ministers of the city adding their assistance.

Harold E. Monser's meeting at Cadwell, closed with forty additions which, it is reported will materially strengthen the church. The church at this place is being ministered to by Mrs. Harold E. Monser, who preaches to congregations that entirely fill the edifice. Apparently, the congregation is receiving appropriate instruction in Christian benevolence. A box containing seventeen dozen jars of fruit has been sent by the women of the congregation to the Orphans' Home in St. Louis.

Mrs. J. W. McCleave, who resides at Lawrenceville, and is a member of the church at that place, recently gave \$300 to the Foreign Christian Missionary Society for the purpose of building a hospital at Harda, India. The gift was made in memory of Mrs. McCleave's husband, who died a year ago and who was for many years a loyal supporter of the church's interests at Lawrenceville. This church is exceptionally missionary under the pastoral leadership of B. F. Cato. A missionary is supported on the foreign field, and two women's missionary organizations are in flourishing condition.

The annual meeting of First Church, Bloomington, Ill., Edgar DeWitt Jones, pastor, was held Thursday evening, October 12. It was a most pleasant and profitable gathering and was largely attended. The year just ended has been one of the most successful in the church's history. For all purposes \$9,256.00 was raised during the year by the various departments. All debts are paid and balances to the amount of \$261.91 were reported by the ten organizations of the church. For missionary purposes \$1709.33 was expended; the largest sum ever given by the church in a single year for missionary purposes. During the year \$2500.00 was given by individual members to Eureka College. The pastor's reports showed fifty (50) funerals conducted and forty (40) marriages solemnized, and one hundred and four persons received into the church. Net gain in membership, seventy. Membership October 1st, 1911, not counting nominal and non-residents, is 1299. One of the especially attractive features of this church's work is the Monday Evening Bible Study Club, taught by the pastor and attended weekly by enthusiastic students of the Word. Membership is not confined to the congregation and many outside attend. The announcement was made at the annual meeting of a committee, appointed by the Official Board to obtain plans and estimated expense for the enlarging and modernizing of the Sunday-school room. This committee will make its report December 1st. The church has a live and efficient Bible school, C. E. Society, etc., that give the pastor splendid report.

Dedication services were held October 22, at Augusta. F. A. Sword and J. A. Kay are holding a meeting there.

Charles W. Clark has resigned his pastorate at Ludlow, the same to take effect October 29. Much regret is felt at his going as he has been carrying on a successful work during the year of his pastorate. Mr. Clark will be associated with Harold E. Monser in evangelistic work, and will hold his first meeting at Ash Grove, Mo.

The Iscah class of Petersburg, recently celebrated its fourth anniversary with a banquet at which sixty were present. This class was organized in October, 1907, with seven members. It has now grown to an enrollment of eighty-five. It has made and expended as a class in the interests of the church over \$1,500. L. Watson is the teacher.

Eureka College

Professors E. E. Boyer and C. L. Lyon have remodeled their homes during the past year. This means permanency. We hope that every man connected with Eureka College will soon have a modern home of his own.

Lida's Wood has the largest family of girls for many years. Some improvements have been made during the past year. The Wood is coming to be not only a beautiful but a well equipped home for the girls who attend Eureka College.

Rev. D. H. Shields always makes himself vitally felt among the new students entering Eureka College. About twenty of the new students took membership with the Eureka church during the first two weeks of their residence in Eureka. We make a strong effort to get the young people, who come to us even for a short time, to become actively affiliated with the local church. The pastor and the officers of the church feel that their special duty is toward the young people, who are in Eureka College.

Dr. S. G. Harrod, of the Department of Greek and Latin, and Miss Prue Hedden, '08, of Taylorville, Ill., were married this summer. Doctor Harrod is a graduate of Eureka College and has degrees from the Universities of Chicago and Princeton. The new home is a valuable addition to our religious and educational work in Eureka.

Professor E. E. Boyer, of the Bible Department, has a smile that will not come off. The Committee on Apparatus recently purchased \$50 worth of the latest maps for his room. We are spending the money for equipment just as rapidly as the brethren will let us have it.

President A. C. Gray and the writer expect to attend the meeting of The Association of Colleges in Des Moines, Ia., Oct. 12 and 13. Eureka College is not satisfied with the development of her own work. We want to keep in touch with all educational movements, and especially do we desire intimate fellowship with our own school work.

Professor C. R. Vandervort, an alumnus and trustee of Eureka College, and principal of one of the schools of Peoria for several years, passed away this summer. He made provision for Eureka College to have his private library. Professor Vandervort was an able scholar, an efficient teacher, and a warm friend of the college. His library was well selected and is a valuable addition to our college library.

The Fisher-Meacham-DePew Bible-school combination recently spent two days with the Eureka Church and Eureka College. These men are certainly live wires in Bible-school work. Everybody was pleased with their addresses and conferences. When one knows the men, who are actively leading in the

Bible-school movement among us, he will understand why we have made such rapid progress during the past few years. In Illinois, Clarence L. DePew has done a very remarkable work; and those who know his work best feel that he is only beginning his real work.

Miss Luceba E. Miner, field secretary of the I. C. E. A., is at work in the western part of the state and is doing well. She will spend two months in the southern part of the state before Christmas and will help get our educational work on a good footing in that section. Southern Illinois has always been loyal to Eureka College. We have a number of students from that part of the state every year, and during the recent endowment campaign, many of our best contributions came from men living in that part of the state. Naturally I have a very warm, personal interest in Southern Illinois. I was born and raised there and spent the first four years of my ministry in Fairfield and Greenville. If there is any part of Illinois that I am especially partial toward, it is the southern end of the state. I would appreciate suggestions from anybody as to how we can best serve the parts of the state more distant from us.

Thos. Bondurant, of DeLand, in making his will, provided that Eureka College should be the trustee of a fund of \$10,000, the interest of which is to be used in delivering lectures under the auspices of our churches in the cities in Illinois that have state schools. Because of the contest in the will, which has now been settled, this matter was held up for several years. But the college will now have the privilege of directing this work. The executive committee of the board of trustees of Eureka College recently appointed a committee to take charge of the matter. According to the terms of the will three-fifths of the money must be spent every year at the state university at Champaign-Urbana, and the other two-fifths in the other five towns containing state normals—Carbondale, Charleston, Normal, DeKalb, Macomb.

We have not even paused with the successful termination of this campaign. The Illinois Christian Educational Association is the regular organization in Illinois for carrying on the field work of Eureka College. We have combined our forces and everybody is now boosting the association. Miss Luceba E. Miner, of Bone Gap, is the successful field secretary of the association. There are four ways in which a person may have fellowship with us through the I. C. E. A. We have an annual membership fee of \$1.00. At present we have something like 1,500 members and we hope to increase the number to 2,500 by the time of our next state convention. Twenty-five dollars makes one a life member. This may be paid at the time membership begins or in five equal annual installments. There ought to be 500 life members of our association in Illinois. Of course cash contributions are always in order and the field secretary is instructed to recognize no limits in this matter. Then there is the Living Link. One hundred dollars makes an individual, church or other organization a Living Link and entitles the one thus becoming a Living Link to free scholarship for one student one year in the Preparatory Department or college proper of Eureka College.

The boosters of Eureka College are certainly boosting this year. They had a monster meeting the other night and organized their forces for the new year. I think there isn't any question but that the Boosters' Club has been one of the most valuable forces in our college work during the past two or three years. The Booster's Club, when properly directed, as it is in Eureka College, becomes a great help to the school.

H. H. PETERS.

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Church Life

A new church is being erected at Teague, Texas.

B. F. Hill is in a meeting with F. B. Elmore at Chillicothe, Mo.

Abel Mudge has closed a ten-days' meeting with the church at Evarts, Mich.

W. H. Hampton is assisting T. J. Buck in a meeting at Clarksburg, Ind.

E. E. Violet is in a meeting with Wallace Tharp at First Church, Pittsburg, Pa.

J. E. Pickett, of Denver, Colo., will take up the work at Modesto, Cal., November, 1st.

A meeting is in progress at Pickering, Mo. W. H. Rust is assisting the pastor, Fred M. Lindemeyer.

J. N. Crutcher, of Kansas City, Kans., is in a meeting with H. C. Littleton, at Clarion, Iowa.

The church at Sullivan, Ind., has extended a call to Frank E. Jaynes, of Pendleton. It is understood he will accept.

A Men's Brotherhood was organized recently at Rochester, Minn. Plans are being made for aggressive work.

The churches of Ringley County, Iowa, held a convention, October 27-29th, at Tingley.

The meetings at Jefferson City, Mo., continue with good interest under the leadership of the pastor, A. R. Liverett.

Isaac Bussing has resigned as pastor at Belding, Michigan, to accept a call to St. John's, Michigan.

There have been thirty-nine additions at John T. Brown's meeting at Little Rock, Ark., where Percy G. Cross ministers.

J. M. Lowe, of Des Moines, Iowa, is in a meeting with C. N. Williams at Crooksville, Ohio.

There were seventy-seven additions at Guthrie, Okla., during the summer months. S. J. White is the minister there.

W. L. Harris has concluded his meeting with H. J. Myers, at Coneordia, Kan., with forty-five additions. Mr. Harris is now in a meeting with John Young at Bethany, Missouri.

B. H. Salmon will take up the work at Grand Island, Neb., November 1, after a year's pastorate at Burwell, Neb.

H. O. Breeden is in a union meeting at Vacaville, Calif., where Frank E. Boren ministers.

The new church recently erected at Sherwin, Kans., was dedicated October 29, George E. Lyon delivering the dedicatory address.

The church at Trenton, Mo., where S. G. Fisher ministers, will celebrate homecoming day on November 5.

Jefferson Street Church celebrated the eighth anniversary of their pastor, Benjamin S. Ferrall, on Sunday, October 22.

A. O. Wright, of Valley Junction, Iowa, has accepted a call to the pastorate at Delta, Iowa. He began his work there October 29th.

C. L. Organ has concluded his meeting with T. S. Handsaker at Hood River, Ore. There were twenty-three additions during the first two weeks.

G. H. Bassett has entered upon his duties as pastor of First Church, Independence, Kan. He succeeds J. A. Longston, who resigned several weeks ago.

Evangelist Charles H. Bloom is in a meeting with F. M. Warren, pastor at Deepwater, Mo. There have been a number of accessions.

The evangelistic services recently held at Winterset, Iowa, have closed with seventeen additions. L. F. Davis is pastor of this church.

The congregation at Niles, Ohio, are making preparations for the remodeling of the church there. Extensive improvements will be made at a cost of \$2,200.

Charles M. Watson, pastor of First Church, Norfolk, Va., is preaching a series of sermons on the subject, "From the Throne of Saul to Bethlehem."

At last reports, there had been twenty-four additions in the meeting at State Line, Ind. The pastor, George W. Watkins, is being assisted by Charles E. McVay.

R. B. Briney has resigned at Roswell, N. M. E. S. Gibbany is clerk of the church, and correspondence relating to this field, may be addressed to him.

There have been thirty additions to the congregation of Compton Heights Church, St. Louis, Mo., where Ben. N. Mitchell ministers. He is being assisted by R. E. Abberley and LeRoy St. John.

Good news comes from Neosho, Mo., where J. B. Hnuley has been holding a meeting. The sum of \$7,000 was pledged on Sunday, October 22, which cancels the entire indebtedness.

James N. Crutcher, who has for some time ministered to Temple Church, Kansas City, Kans., has resigned to accept the pastorate at Neosho, Mo. His work there begins November 1.

A chapel is being erected at Rockwell Springs, near Syracuse, N. Y. It is hoped that it may be completed by Thanksgiving Day. This church was organized last May with twenty-six members and is making a steady growth.

The October issue of the Confederate Veteran, published at Nashville, Tenn., contains an interesting article on "Jefferson Davis and General Sterling Price," by J. R. Perkins. Mr. Perkins is pastor at Alameda, California.

Gilbert E. Ireland is holding a two-weeks' meeting with his congregation at Quindaro

Boulevard Church, Kansas City, Kan. He will have the assistance of a number of the ministers of Kansas City, Mo., and surrounding towns.

The church at Dodge City, Kan., is making excellent progress in all the departments of its work, under the leadership of M. Lee Sorey, who has occupied the pastorate for the past three years. W. T. Brooks is now in a meeting there.

Evangelistic meetings will be held in First Church, Sioux City, Iowa, during the month of November. The pastor, W. E. Harmon, will do the preaching, and will be assisted in the singing by Mr. and Mrs. C. M. Howe, of Perry, Iowa.

A reception was tendered F. E. Meigs and family on the eve of their return to Nankin, China, by the congregation of West Side Church, San Francisco. The pastor, W. H. Bagby, was toastmaster, and talks were given by H. Guy, formerly of Japan, W. P. Bentley of China, and Mr. Meigs.

First Church, Wheeling, W. Va., recently celebrated the sixth anniversary of the pastorate of W. H. Fields. Since his coming, Mr. Fields has materially increased the membership of his church and has been instrumental in establishing two additional churches in the Wheeling district.

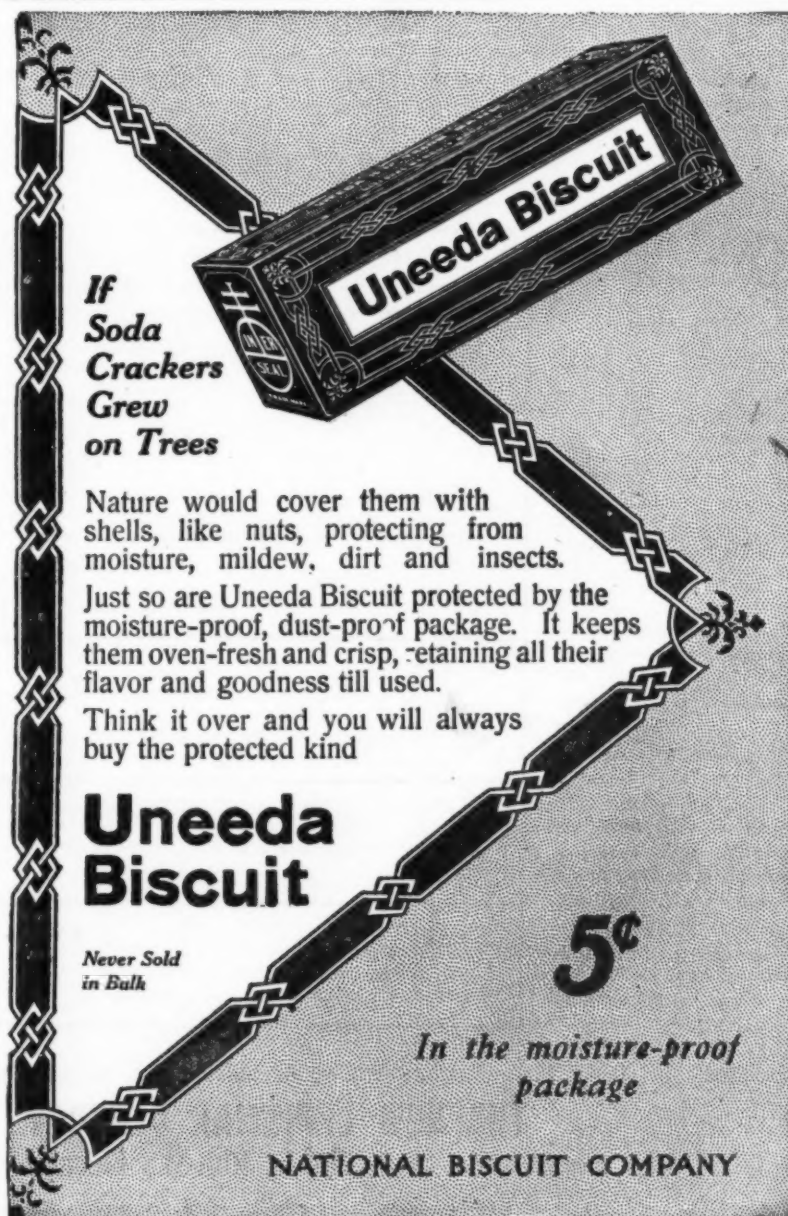
Stephen J. Corey addressed the church at Maysville, Ky., recently, on foreign missions, illustrating his talk with a number of views taken on the mission field. Roger L. Clark is pastor of this congregation.

William J. Minges is in a meeting with Ernest C. Nicholson, pastor at Portage La-Prairie, Manitoba. The meetings are being held in a tabernacle with a capacity of 1,500 and large audiences are attending. There were 180 responses to the invitation the first day.

A number of the churches of Springfield, Mo., are making arrangements for a banquet on November 16th, its purpose being to arouse general interest in the Men and Religion Movement. It will be held at South Street Church, where F. L. Moffett ministers.

George W. Knepper has begun his new pastorate at Ann Arbor, this church having been without a pastor since the resignation of O. E. Tones, some months ago. Mr. Knepper comes from the church at Wilkinsburg, Pa., a suburb of Pittsburgh, where he served two years.

The brotherhood party held two interesting meetings on October 23rd, at Belmar Church, Pittsburg. John Ewers, pastor of the East End Church, presided over both



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Charles Clayton Morrison, Editor

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meetings which were addressed by R. A. Long, C. M. Chilton and J. K. Shellenberger.

The men of Hyde Park Church, Kansas City, Mo., have organized a Brotherhood, which will have as its special object, the maintenance of an attractive club for boys. An addition to the church will be erected for this purpose, at a cost of \$3,000. Of this amount, \$1,500 has already been subscribed.

North Side Church, Fresno, Calif., where Charles Laurant Deal ministers, was dedicated recently. The sum of \$500, which was required to cover the remaining indebtedness, was subscribed at the dedicatory service. A Sunday-school rally was also held with an attendance of more than four hundred.

First Church, Muskogee, Okla., has called to its pastorate, George C. Aydelotte, of New Orleans, La. Mr. Aydelotte has been pastor of Soniat Avenue Church for the past two years, and has been particularly successful in his work with young men, being one of the regular Y. M. C. A. lecturers in New Orleans.

Services have been resumed in the church at Niagara Falls, N. Y., which has lately been extensively remodeled at a cost of \$2,500. S. J. Corey gave two addresses at the reopening services. W. C. Prewitt, the minister, has awakened a great interest in missions in his congregation, and they will support Mrs. H. A. Baker in Tibet, the coming year, \$500 having already been raised for this purpose.

J. H. Hewitson, who has been pastor at Schaller, Iowa, for the past four months, was regularly ordained to the ministry at his church on October 1. Loren Howe, of Cherokee, and Richard Dobson, of Cleghorn, had charge of the ordination services, and were assisted by George Earhart, pastor of the local Presbyterian church. Mr. Hewitson was formerly from England where he held several pastorates.

The Ministerial Alliance of Kansas City, Kas., held a meeting recently at Central Church, in conjunction with the committees in charge of the revival services that are to be held in all the Protestant churches of that city, the first part of November, to complete the details regarding the service. A number of evangelists from other cities will assist in the meetings. An attempt will be made to reach all the residents of the city, noonday meetings being held in the downtown districts for those unable to attend the evening services.

Broadway Church, Lexington, Ky., held services on October 15th, to commemorate the fortieth anniversary of the organization of the church. It was also the first service held in the building since it was remodeled. Of the one hundred and twenty-eight charter members, thirty-one are still living and eighteen are still members of the congregation. John S. Shouse, a former minister, delivered the sermon at the morning service and the evening service was in charge of Mark Collis, the present pastor, who has been its minister for the past twenty years.

The great class of men, taught by Samuel Harden Church, in the East End Church, Pittsburg, Pa., now numbers 125 active members. A new room has just been built for these men, capable of accommodating 250. This room is handsomely appointed and will be open every evening. Periodicals, books and games are arranged. Special committees plan interesting affairs, such as lectures and contests. Forty-four men are in bowling teams. The boys have a basket ball evening, and also the girls in

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THE CHRISTIAN CENTURY

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other rooms in the building. Although this church is situated in the best residence part of the city, these features appeal to the people.

Walter S. Athearn, of the Chair of Religious Education, Drake University, took issue with the moving-picture entertainments and comic supplements of the Sunday newspaper in a sermon on "The Influence of Industrialism on American Homes," delivered recently at Central Church, Marshalltown, Iowa. Some of the evils of the first were summed up as follows: That they pander to the weaknesses of humanity, revel in the details of crime, although censorship has eliminated some of that evil; they put a severe strain on the eyes, so much so, that a law has been passed ordering that the moving picture machines shall not run longer than twenty minutes, without an intermission, this resulting in the filling in of cheap vaudeville features. All this results in a coarsening of manner, breaking down of fine moral distinctions, lessening the power of continued application to study. The comic supplement was put under the three tests given to literature, "Is it interesting, does it hold up high ideals?" By illustration, Mr. Athearn proved that they cannot meet any of these tests, except possibly the first. They are neither good art, good literature, nor good humor, there their influence on children must be harmful, and publication cannot be justified from any point of view which has in mind the welfare of the men and women of the next generation. On the whole, the comic supplement destroys the artistic sense, corrupts the English, lowers the standard of morals and manner and destroys, not develops, the power to appreciate good humor.

Hannibal, Mo.

Have just closed a three weeks revival with C. E. Wagner and the South Side Church of Hannibal. There were forty additions, thirteen at the last service. Many were adults and most substantial people. The spirit of the church during the meeting was exceptionally fine, and the fellowship with Mr. Wagner was most enjoyable. A. Campbell and his people of the Broadway Church, co-operated in every way possible. A feature of the meeting was the excellent singing, led by the minister and large chorus. Mr. Wagner is closing his work here the first of November, and will be open to a proposition

from some good field at once. Here is a chance for some strong church to secure a most capable and consecrated pastor. The church and entire community regret to lose this genial and popular Christian gentleman. The writer begins a meeting with his own congregation the first Sunday in November, with C. E. Wagner as singer. The work in this field is very pleasant, and I am anticipating a profitable ministry in this fine old college community. During my absence at Hannibal, the elders have directed the activities of the church in a manner that is gratifying and commendable.

Lexington, Mo.

S. BOYD WHITE.

Lorain, Ohio

The church in Lorain, Ohio, will have a great anniversary occasion this fall, when the members celebrate the thirty-fifth anniversary of the organization of the church in this place. Thirty-five years ago the first meeting held by the Disciples of Christ in Lorain, was held by Robert Moffat in the German Evangelical Church building. At that time there were only about a half dozen Disciples in Lorain. A few months after this meeting the church was organized with a membership of eighteen. Among these were W. A. Wire, who passed to his reward a few years ago. Mr. Wire labored unceasingly for the upbuilding of this work. For many years he was one of the chief factors in its growth. Of these eighteen, nine are yet living and five of them still labor with us in Lorain.

From this little band the church has grown to a membership of four hundred, being one of the four largest congregations in the city. The Sunday-school has an enrollment of five hundred and thirty-five. All departments of the work are in a flourishing condition. These people who are standing by this work, are faithful and loyal, and deserve great credit for what they have done for the cause of the Master.

The anniversary celebration will continue for one week, November 27th until December 3rd. A special program will be given each night, and these services will be educational. Monday we will have Social Night, at which time Charles Darsie, of Cleveland, will speak. Tuesday night we will have Young People's Night, and Claude E. Hill, of Valparaiso, Ind., will be the speaker. Wednesday will be Women's Night, and Anna Ruth Bourne, of Bethany, will de-

liver the address. Thursday will be Sunday-School Night, and E. J. Meachem, of Cincinnati, will be the speaker. Friday night the program will be in the interest of the men, and J. K. Schellenberger will be the speaker for the occasion. On Sunday, President T. E. Cramblett, of Bethany, will deliver three addresses.

On the last day of the anniversary we will try to raise the debt of \$4,000, which has been against the church for a long time. To do this we will need the help of our friends of the past and of many others who may be willing to help. It is absolutely necessary to raise this money at once, for we need to enlarge our building and we cannot do this until we have the old debt paid. We are trying to have a Bible school with twenty-six classes, one of which has an enrollment of seventy-five, in a fifty.

The members of the congregation are planning to have their friends who have been members in days gone by, to visit them at this time. We will be glad to have letters from all former pastors and members who cannot be with us.

A. HOMER JORDAN, Minister.

Akron, Ohio, Churches

The following interesting news of the Akron, Ohio, churches is taken from a recent copy of the bulletins issued by the High Street Church: "The High Street Church, which we delight to call our own, is the mother of all our Akron churches. They have been constituted from our own church, and nursed by it into strength. The Broad Street and Wabash Avenue churches are self-supporting and have been for years. The former is engaged in building a handsome new church on E. Market street, and the latter in the near future will build on its new lot on Wooster avenue. The South Akron Church still receives aid from us, and is therefore one of our two wards. We give to it \$375 a year. And as the time for raising the money is at hand, it is encouraging to know that the money we are putting into the South Akron Church is bearing rich fruitage. It has a membership of 200, having added fifty to its enrollment the past year. It raised during the past year \$1,500 for its own expenses, \$1,000 to lift the mortgage on its building, \$100 for various missionary purposes, \$70 to pay for the concrete walk in front of its property, \$85 for repairs and numerous smaller amounts. The basement of the building has been handsomely fitted up during the summer, the men doing most of the carpentering, electric wiring and painting. The church is happy over the paving of Steiner avenue, though it will cost it \$50 a year for five years. It is able, however, to bear this expense as it is practically out of debt. The Sunday-school has an enrollment of 425 in all departments, and an average attendance of 250. A newly-organized Brotherhood of twenty members and a live C. E. Society are thriving organizations. The church will hold a meeting, beginning Oct. 23, with B. E. Snyder, of Columbus, as leader of song. It proposes to hold a Sunday-school Institute, for which it is now planning, preceding the meeting. The guiding genius in this splendid work is the minister, W. G. Loucks, backed by our own wise and aggressive A. S. Mottinger. Mr. Loucks receives \$1,200 a year, our church paying through the State Board, \$375. We give it freely because it is money well expended. Our other ward is the Barberton Church of which A. M. Bird is minister. It was struggling under a load of debt, mismanagement, and anxiety when our church, and others in the county, sprang to its relief. The State Board gives \$100 a year to support Mr. Bird, our church \$100, our other Summit County churches \$100, making

\$300 in all. It is money well spent. The Barberton church has 158 members, gaining 43 last year. It has a Sunday-school enrollment of 185, an average attendance of 125. It has just raised \$886, applying \$700 on its debt and \$186 on interest. Its debt is now \$4,000. It has a lot valued at 1,400, which, when sold, will reduce the debt to \$2,600. When the debt is paid the church will be self-supporting. The building is Barberton is a splendid, well-located, excellently equipped one. The pastor's salary is \$720 a year, and is all too small. The membership of the church is sturdy, courageous, determined and will not ask aid when it can do without it."

Indiana Secretary's Notes

November 5 is Indiana Day.

A special offering for State Missions will be in order on the first Sunday of November. Gary, Tolleston, Whiting and Indiana Harbor must be supported. We can not afford to let go now and lose all that has been gained. Remember the many places waiting for our assistance. We have promised Trinity Springs, Wallace, Monroe City, Arrow Avenue in Anderson, and Glen Park meetings in the near future. Other appeals have been received and will anxiously wait. Your offering will determine our answer to them.

Churches that have adopted the weekly offering plan, should observe the day and take a special offering for these needy fields.

Churches that desire to change the date of their offering from May to November, should do so this fall and make a combined offering for Home and State Missions, and make it as large as the amount given to both in the past.

Let every church observe the day and make an offering.

County organization goes steadily on. A conference will be held in Anderson, October 28th, looking to the organization of Madison County.

A "Workers' Conference" will be held in Tipton, November 14th.

An "Efficiency Conference" is being planned for Crawfordsville in the near future.

Rush County is preparing to organize.

Randolph County has an effective working organization. The secretary will meet with the county board on November 3rd.

Clark County has one of the most active organizations in the state. They have held four meetings and revived and reorganized

four churches, all through their county co-operation. M. C. Hughes, of Jeffersonville, is the aggressive leader in this work. The logical leader is the county-seat preacher. Will not other county-seat preachers take up this work and report results?

Remember the offering for state missions, at Indianapolis, Ind.

L. E. MURRAY, Cor. Secretary.

Human life is a voyage, but our Heavenly Father does not give us the control of the weather. If he did, we should be apt to choose nothing but smooth seas, fair winds, full cargoes and secure harbors. God is wiser than we are, and he no more consults us than I consult my grass-plot as to when I shall use the mower, or my grapevines whether I shall prune away the surplus branches. . . . Smooth seas and gentle breezes never make a sailor. —Theodore L. Cuyler.

Legalistic Nomenclature.

(Continued from page 12.)

nology and imagery of the Scriptures, and to the curious spectacle of the same men, at the same time, professing belief in both democracy and despotism.

The Bible was written in the days of political absolutism. Naturally its language and imagery is monarchical and despotic. God is represented as an autocrat, who sits on a great white throne, in the midst of a glorified Nineveh or Babylon, and thence rules the universe; not through laws, but through his own will. The title of the Persian Emperor: "King of Kings and Lord of Lords" is given to him, and he is worshiped by men and beasts who prostrate themselves before him after the manner of courtiers of that day. To the faithful it is promised that they shall be made "Kings and Princes," and the test of loyalty is the complete surrender of the will of the subject to that of the sovereign, which is the very essence of despotism. Jesus of Nazareth is described as a "King." His mission is to found a "kingdom" which is eventually to absorb all the kingdoms of the earth. Much is made of the claim that in his veins ran the blood of kings, or his "royal" descent. Of necessity the writers of the sacred books used the language of their day. Naturally they often dealt in superlatives, using the most striking terms, the most majestic imagery with which they, or the people of their times were familiar, in trying to make their sublime

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visions intelligible. But the vehicles which best carried their ideas then, are obsolete now. Especially is the ideal of supreme happiness of that far off time, the rôle of courtier or vassal to some grand monarch, or satrap or slave to some magnificent despot, rejected with contempt and derision by the democratic world of today.

"The Twentieth Century New Testament" puts the sacred text into the English of today. But the imagery, the "word pictures" of the Bible also need revision. Why should its ideas and ideals yet be clothed in the obsolete terminology of the ancient despotisms of a forgotten world? Why should we talk of sing, of kings, thrones, sceptres and crowns because these things were once the supreme objects of desire? They never represented the idea of true greatness or happiness taught by Jesus of Nazareth, and they have no place in either the political or social speech of our day. Why should our Sunday-schools teach a theory of creation, of chronology, or of government, which is discredited in our high schools and colleges and rejected by the intellectual world of our day?

It has been well said that the truth of the Copernican astronomy was not even yet soaked into Christian thought; that Christianity yet lives, or tries to, in the lilliputian world of Ptolemy. It might be added that it seems to be also impervious to modern political ideas. Church governments, from the least to the greatest, are yet based on the old theory that the few are divinely commissioned to rule, that all authority is from above, that power descends from the ruler to his subjects. This primitive idea is directly antagonized by the more enlightened view that power ascends from the people to their rulers. With the advance of civilization the disappearance of autocracy is inevitable. That democracy, probably in increasingly radical forms, is to rule the earth seems equally certain. And if under the sway of democracy tending to Socialism even republican institutions shall hardly be saved, where shall a monarchial and autocratic religion appear?

Perhaps the nearest we can approach a definition of Deity is to think of God as a man, greatly magnified and de-materialized.

But there is no reason to believe that the Power that coördinates an illimitable universe, of which even our giant telescopes reveal only the fringe, that this Power, evidently intelligent, but hardly intelligible, in any way, in being or action, resembles an Eastern despot, or any human ruler, or rule; or that He maintains, somewhere in the fathomless depths of space, a capital and a throne and thence rules his boundless domain by mere caprice; or that God ordains, authorizes or prefers any particular form of political or ecclesiastical rule among men.

To describe Jesus of Nazareth as an autocrat is an absurdity. While on earth he was about as far removed from the status of a king as could well be imagined. His own favorite title of "Son of Man" is much more in harmony with his life, his words and works than any title of royalty, and to have worked as a carpenter at Nazareth is much more to his credit in a democratic age, than to have descended from King David.

It has been said that "Whoever looks at the Roman Church sees the ghost of the Roman Empire sitting upon the grave thereof." This aptly describes the Greek Church also; yet it will hardly be contended that either of these great intellectual despotisms represent "The Kingdom of Heaven." And the relation of Protestant Christians to their churches, or to the Christ himself is certainly not that of subjects to a sovereign, or of serfs or slaves to a lord or master. We can readily imagine the difficulties Jesus of

Nazareth must have met with in trying to state his great truths, to express his lofty ideas and ideals in the crude and barbarous dialects of Palestine in his day. Doubtless he used some Aramaic equivalent of "Kingdom" simply for want of a better term; because it was the only word or symbol of power, of influence and control over men, with which his hearers were familiar; and not at all because it defined his idea with even a near approach to accuracy. This is confirmed by the failure of even the disciples who were to be his Apostles to understand what his "Kingdom" was to be. For us the phrase "Kingdom of Heaven" has little real content; it conveys no very definite idea.

There is yet in the text of the Scriptures, and in our hymns, songs, and sermons much that might well be eliminated; a terminology carried down from remote ages, which is to us dead language; social ideals, and ascriptions and adulations of royalty which carry no meaning whatever. There is no reason why we should not think and talk of things sacred or religious in the language, light and environment of our own times, or why when we step into the church building on Sunday we should at the same time step back through centuries into the religious, social and political traditions and institutions of the Medieval or Ancient World.

Indianapolis, Ind.

F. M. WILEY.

Missouri Missions

In Missouri the interests of home missions, state and national, have right-of-way in the month of November.

Attention is called to the plan of work in Missouri:

I. To co-operate with all our missionary societies in a simplified missionary program, the end being to equitably support all of our missionary agencies.

II. Our plan of work in Missouri is to encourage closer co-operation by a closer organization of county and district societies as definite auxiliary departments of the Missouri Christian Missionary Society. It is desired to have a district superintendent, giving all of his time to the organization and planning of district work, and to have all the counties co-operating in the support of sufficient workers to take care of all the work in the several counties of the district.

III. It is our purpose to make the Missouri Christian Missionary Society a more vital factor by working through these organizations up to the remotest field of operation. The Missouri Christian Missionary Society has entered into definite contract with the American Christian Missionary Society, to combine efforts in behalf of home missions, and to present state and national missions as one great enterprise.

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Your attention is especially called to the following facts showing the conditions in Missouri:

I. We have not less than 300 churches without pastors, who are able to support the ministry.

II. The entire section of twenty-one counties constituting the Fourth District in Southeast Missouri, has less than one dozen ministers. There are as many as twenty communities, that in proper co-operation, could employ the most efficient ministers. There are a great many other communities that could co-operate in supporting as many as twenty additional ministers. There are conditions in the Ozarks of Missouri that are as needy as the mountains of Eastern Kentucky, Virginia and the Carolinas, and with more promise of results.

From June, 1, to May 31, there were but 270 churches that made any offering whatever to state missions, a smaller number have made offerings to American missions. While so far as our records show, the largest number of churches that have ever contributed to any one mission, was 393 to state missions in 1909-10. We ask the question of Missouri churches, how can our own Missourians hear without a preacher, and how can the preacher go except he be sent, and who will send the preacher if our Missouri churches do not? We must face the fact that no other missionary society is doing work in Missouri, outside of St. Louis, and if the Missouri Christian Missionary Society does not meet the needs of these undeveloped conditions, and if this society does not care for the churches already organized, the work will remain undone. It is further true, that if our individual Disciples do not support Missouri missions, and if our Missouri churches do not support Missouri missions, the State Society is without resources and

must, of course, leave the work undone.

Our Missouri churches are urged to consider these facts in the home field, state and national, and to provide liberal offerings in the month of November in every church where the Uniform Missionary Plan is not adopted, and every church adopting the Uniform Missionary Plan is urged to enlarge its gift to missions in the November offering, with the understanding that an equitable proportion of their gifts will go to care for these home conditions, while all the rest will equitably support all of our missionary agencies world-wide.

All home missionary offerings should be sent to the American Christian Missionary Society, Carew Bldg., Cincinnati, O., and one-half will be returned to Missouri for state work.

D. Y. DONALDSON, Cor. Sec'y.

Notes From the Foreign Society

Dr. A. L. Shelton is visiting Bethany and Hiram on his way back from New York where he has been taking some special courses. He writes that he has received a benediction in Bethany that will remain with him through life. Dr. Shelton spent a day in Nelsonville, and spoke to R. A. Doan's great Bible class. He wonders why there are not more such classes in existence.

P. A. Davey reports five baptisms at Tokyo, Japan. He reports one convert as saying: "I have been studying the Bible ten years. I am happy now and can never forget the grace of God."

Evangelist Hasegawa visited eighty unevangelized towns and villages in his native

province this summer. He called at court houses, police stations, ward offices, schools, temple, and wherever he found opportunity to preach the gospel.

Mrs. Poland of Nantunghow, China, writes that the foundation of the hospital in that city is finished, and bricks are coming in so that the walls will soon begin to go up. The rains have been so heavy that bricks could not be burned on the ground. In order to hurry the work along the contractor is having them sent from Shanghai.

Doctor Poland has put up the cook and wash house in spite of the rain. This building is twenty-four feet by sixteen. With the exception of the doors and window sash, the material for the building has been found on the hostial site. The mission at Nantunghow is looking forward to the coming of more workers. Another man to preach the gospel is greatly needed at that station.

Doctor Osgood writes about the great floods in the Yangtse Valley. The region affected is one thousand miles in length. Our missionaries are right in the midst of the flood. The entire town on the river bank at Nankin is under water, and has been for two months. Doctor Osgood and Alexander Paul went along the main street in Wuhu. The water is over it all with the ex-

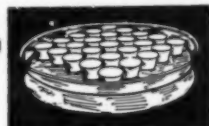
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THE PROPHETS OF THE JUDEAN SCHOOL.

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ception of a few yards directly in front of the church. They went in tubs, on improvised walks, on the backs of men, in boats and in jinrikishas. Across the river the water forms a great sea from sixty to eighty miles square. There is no land anywhere. The people have fled to the hills. Chaoshien can only be entered by climbing over the city walls. Our chapel in We Wei Cheo has been entirely destroyed. One of the children of the evangelist has died as a result of the high water and the rest are very sick.

A union committee of missionaries has been appointed to begin advertising the conditions and to interest the Red Cross, the Christian Herald and other organizations in the home land. They hope by means of famine relief to do a work that will result in permanent good. Those who wish to send any funds for this purpose may send them to F. M. Rains, Box 884, Cincinnati, Ohio.

O. G. Hertzog has planned the new chapel in Chuchow, China. The funds necessary to pay for this chapel were furnished by James N. Tisdale and wife, of Dayton, Ky. This chapel will be a great help to the work in Chuchow.

Leslie Wolfe writes from Manila, Philippine Islands, that Juan P. Garcia is laboring in the gospel at Sisiman, where he baptized one convert recently. He reports other baptisms in different parts of the province. Juan Natividad, after a residence of some months in Manila, has returned with his family to Boliwag to preach there and in nearby towns. At Olongapo, Emiliano Batava and Clement Siot at Singalon are doing good work.

Doctor Jennie V. Fleming writes from Damoh, India, as follows: "The four village Sunday-schools are showing quite an increase in attendance, during the past few weeks. A little book entitled 'The Life of Christ' has been used instead of the regular Sunday-school lessons which are in the Old Testament. Bright colored leaves containing the lesson are given to the children. This scatters portions of the gospel throughout the villages. Our hope is that they will fall into the hands of those who are able to read and profit by them.

The Bilwari Boys' school in town is growing since the return of Hausa Scott from Jubbulpore where he spent a year in the Bible College. The orphanage boys took the All-India Sunday-school examination, but the results are not yet known.

The evangelists had some very interesting meetings in the town. People are beginning to inquire more about the gospel. Some Araya Samoj people have been in town and our evangelists have had many Mohammedans asking about the Araya Samoj, and have sold a number of pamphlets on the subject. The bazaar preaching has been unusually good. The sale of gospels, and tracts has been very good.

Doctor W. N. Lemmon, Laoag, Philippine Islands, reports a new Sunday-school organized with twenty pupils. He reports also seventeen additions by baptism in August, and a lot given for a new church by one of the native brethren. He says that three new chapels will be built soon. He reports a new church organized during the month of June last.

Last week the Foreign Society received \$1,000 on the Annuity Plan from the first annuitant. This makes \$11,000 he has turned over to the society.

Last week Frank Coop sent a direct gift of \$500 for the general fund of the Foreign Society. He is one of the substantial friends that has stood loyally by the work for many years. His interest grows as the work develops.

F. M. RAINS, Secretary.
Cincinnati, Ohio.

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